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THE AUTHORITY OF CHRIST.

He taught them as one having authority, and not as the scribes.—Matthew, vii. 29.

That mankind is advancing, however slowly, from worse to better, is a truth which no one with a belief in God and in human nature will venture to deny. We are now-a-days agreed that the movement of the human race, however long its turns, and however strong its backward eddies, is still on the whole a movement *forward.* And when we come to describe the main features of this great development, we shall probably be pretty well agreed in calling it an advance from slavery towards *freedom,* an emancipation from the trammels of authority over body, mind and soul. But when we work this out more fully, there is a danger into which we are sometimes apt to fall.

We picture in glowing terms the progress of the struggle against that authority which is exercised over the bodies and the outward life of men, and in still brighter colours the progress of the struggle against those powers, more grasping and more dangerous, which claim to bind the mind itself in chains, and the spirit in links of iron. We tell how claim after claim, and authority upon authority has been faced and questioned and disavowed, and flung down, broken and powerless, to rule over human hearts and dominate human lives no more, from henceforth and for ever. And, excited by our own description, we go on into the future, showing how the authorities which remain must follow those which are already discredited, and picturing a time when man's life shall be free from the centre to the circumference, and when no authority, outward or inward, shall control the supreme will of those who are a 'law unto themselves'.

But if we stop and examine our conclusion, we shall feel that this is not exactly the goal towards which we were aiming, not exactly the picture we wished to paint of the final emancipation of man. And if we look carefully into the matter our doubt will deepen into a suspicion, and our suspicion into the certainty that we have in our ardour run into some confusion of thought. In this we shall not be mistaken; for we have really been taking the half for the whole, forgetting that escape from authority is only one part of the progress, forgetting that as often as we free ourselves from one yoke, we place another upon our necks. Men are and ever must be under some authority. Humanity is a steed which throws one rider only to mount another upon its back. And yet progress *is* made, and that progress *is* from slavery to freedom. The explanation of the matter is that freedom is not escape from authority, but a change in the *kind* of authority.

A glance at the days of our childhood makes this plain. The growing boy, compelled to do tasks which he dislikes and to conform to rules which he deems needless, looks forward eagerly to the time when he shall be 'grown up' as a time when he shall do what he likes. But when he reaches mature years he finds that that happy time never comes. His life is still fixed in certain grooves, and his will bent by facts and thoughts in one direction; an authority as great as the former, though different from it, still bears sway. Yet he feels that he is *free* as he was not before, that he has himself embraced the authority which rules him, and that he would not escape from it though he could. Even so it is with the world as a whole. Its progress towards freedom is progress from one kind of authority to another, progress from an outward authority to one that is inward, from a foreign authority to one that is native, from an authority imposed upon it all unwilling to one that is chosen by it because congenial to it, being an authority in union with its own highest self.

There are the two kinds of authority presented to us in the words quoted above: on the one hand the *authority of the Scribes and Pharisees*; on the other, the *authority of Christ*. At the first glance, indeed, it might seem as if the Scribes had no authority to boast of: He taught with authority and *not* as the Scribes. But that simply means that before the authority with which Christ spake that other was lost in its insignificance, and appeared to his hearers to be no authority at all. The Scribes had really an authority which bore sway over the great part of the nation, an

authority which it was difficult to question and dangerous to dispute, an authority which Christ did not one whit exaggerate when he said, "The Scribes and Pharisees sit in *Moses'* seat." They had on their side long precedent and popular approval as well as the reputation of great learning and the dignity which belongs to age. For they were the recognised exponents of the Law which had become all-in-all to their countrymen, and they who would obey the Law believed the Scribes.

The process by which they had achieved pre-eminence was a slow but natural one The feeling which animated the breasts of the Jews who returned from exile in Babylon was the feeling from which arose that tendency which produced the order of the Scribes. Ezra and Nehemiah may be taken as their progenitors, the founding of the second temple as their date. As the returned Exiles, sword in one hand and trowel in the other, were raising their city from its ruins, they were making resolves for the future while they thought upon the past. Did they believe that neglect of the written Law had brought this disaster upon their fathers ? The more determined were they to study with care its every word. Were they unable to raise the old barrier of national independence against the insidious encroachment of the heathen and their idolatry ? The more stubborn was their effort and the fiercer their zeal in raising the invisible yet insurmountable defences of ritual observance and ceremonial law. All this concentrated upon the legal books of the Old Testament a minute and unwearied study such as they had never received before. The demand for copies of the Law was met by the rise of an order of *transcribers :* and these men, whose lives were passed in tracing the sacred scrolls, line by line and letter by letter, became naturally best acquainted with their contents. They did not only copy ; they explained and expounded what they copied ; and their interpretations naturally carried most weight. The more the Law was interpreted, the more learning was required for its interpretation ; and thus, before the time of our Lord, the Scribes had become a distinct class drawn from and allied with the Pharisees, and stood between the common people and the written Law.

The *authority* which they could exercise will now be clear. It rested not on themselves nor on any message they themselves had to deliver, but solely and fully on the Law they explained. They were as those who proclaim only tidings of some far-off country, in which even they themselves have not sojourned, but of which they have heard or read. The authority which they wielded with

so much assurance was *second-hand* at the best. Such authority is not always or necessarily evil; it is often the only authority we can have, and is good and useful in its place. But still it is not the best; it is "the second, not the first," though it so often forgets that it is so; it is the child of first-hand authority, though it so often denies its parentage.

This authority, which depends upon the past, which meets us with the assertion, "Thus it hath been said," "Thus it hath been done," "Thus it hath been already laid down for you," stands when it can show that it has not only preserved itself uncorrupted, not only retained those things which at first made it good authority, but is also still suitable for the new time and circumstances. But the authority of the Scribes fulfilled neither of these conditions. They had not preserved the purity of the written Law; and even had they done so, that Law itself was proving its own insufficiency. In the first place they had not preserved the Law in its purity. They had given such exclusive attention to the ceremonial parts of it that the moral and spiritual had fallen into the background; and they had then built upon the written precepts a huge superstructure called the Oral Law. This was simply the commentary of the Rabbis upon what was written, and it contained petty rules and absurd hair-splittings beyond belief. Yet they exalted this Oral Law even above the Prophets, and asserted that Moses had received it along with the Written Law on Mount Sinai from God Himself. In the second place, the Law, which they failed to keep uncorrupted, had done its work. "Holy and just and good" as it was, it had proved unable to give deliverance, and now it was time that it should make way for an authority greater than that of the great Lawgiver.

Thus the authority of the Scribes was an authority which could from no point of view longer endure; it was seen to be *no authority* when compared to *Christ's*. Christ put aside the Oral Law altogether, as being "the traditions and commandments of men," as "making void" that very Law of Moses which the Scribes professed to honour. And in regard to the Written Law itself he took the attitude of a superior, the attitude not of one who looked up to it from beneath, but of one who looked down upon it from above. Christ spoke on this as on all else *with authority*. It is this authority that we have now to analyse.

And *first*, the teaching of Christ was authoritative in its *manner*. He spoke with the absolute and unalterable certainty of being

entirely right. Not that the Scribes were wont to put forward their opinions with diffidence, nor that they failed to be dogmatic in the worst sense of the word; but their opinions, however strongly worded and however stubbornly upheld, were still nothing but *opinions* after all. One great Rabbi gave it as his opinion that the text involved such and such consequences, another put forward some different deduction, interpreters of less renown ranged themselves upon either side, and there ensued a battle of the schools. Christ, on the other hand, took ground above all that. He spoke with the calm assurance that his knowledge of his subject was absolute; the strength of *spiritual conviction* was in every word when he opened his mouth and taught.

And this arose from that perfect *spiritual insight* which is the *second* element in the authority he showed. He spoke as no mere interpreter of past truth, however important, as no mere exponent of past Laws, however divine. He spoke as one who had present truth to impart and new light to radiate, as one who had come, not to expound in dead logic truths that were once living, but to pour upon living men and women the living truth that filled his own heart.

> "Thou camest, O Lord, with the *living word*
> Which should set Thy people free.

The Scribes dealt in conceits of reasoning and revelled in their own subtlety. Christ spoke from heart and conscience to heart and conscience, and his words bore the authority of wisdom and love and truth. He told no traveller's tales of a distant land, of an unknown and mysterious region; but he told of a spiritual kingdom of God in which he was even then living, a glorious realm into which he gazed even then while he was speaking, into which he would lead without delay all those who had but the willing mind. In this intense spiritual insight, in this full assurance in the proclamation of a present God, Christ stands first, though he does not stand alone. In smaller measure this had been shown before, and has been shown since. Christ returned in this to the spirit and tone of Old Testament *prophecy*. Such a conviction, such an insight, had marked all these prophets of ancient Israel whom the Scribes so sadly neglected or so pitifully misinterpreted even while they built their sepulchres. And such a conviction and insight marked the heroes of the Reformation in later times, when they found the Church living upon the past, and her doctors become Scribes in their scholastic subtleties, and burst upon them with glowing hearts, and lips touched with the living coal.

But in the *third* ground, the great final ground of his authority, Christ stands *alone*. His spiritual conviction, though absolute, his spiritual insight, though perfect, are not sufficient to account for his tone of calm authority. Christ preached *spiritual identity* between himself and that very life and truth which he offered then and there. *Christ preached* HIMSELF. That is the ultimate explanation of his teaching with authority, that is what so startled and bewildered those who listened to his words. Let us but try to think of it. This young peasant, without even the training which the schools of the Rabbis could supply, not only stands forth to teach his people and nation, but makes himself the subject of his own discourse. Much that is inexpressibly beautiful and true can be extracted from Christ's teaching and can he read without connection with him from whom the words were taken. Some of the parables, much of the Sermon on the Mount, can be treated thus by those who will. But to take Christ's teaching as a whole and separate it from his life, as we do with the maxims of most wise men, is utterly beyond our power. Christ's life and teaching, Christ himself and his teaching, are so united, so depend on each other, are so much elements in one great harmonious whole, that we must take the two together as we find them in the Gospels, or lose the value both of the teaching and the life. This is the rock on which all those attempts fail, which would turn Christ's preaching into a mere teaching of morality, and the Saviour himself into a good but not sinless man.

The crowds who hung upon the words of Christ unconsciously answered all such arguments, when they used in their astonishment the words quoted at the beginning of this paper. They heard him not only point the way to Heaven, but call himself that Way; they heard him not only speak of the Truth of God, but proclaim himself the Truth; they heard Him not only offer the boon of life, even life eternal, but say that he, the speaker, was that Life himself. And hearing all this, it was not strange that they marvelled, and that, feeling the power of his words, while he spake as never man spake, they should neither be able to resist nor fathom their attraction, but should look on him and say with mingled distrust and admiration, "He speaketh with authority, and not as do the Scribes."

Thus we have the two kinds of authority of which we spoke,—the authority of the Scribes and the authority of Christ. We saw at the beginning that we cannot do without authority of some kind in every sphere of life. Let us now ask ourselves honestly which of

these two authorities rules over us in our religious life to-day? Is it the authority of outward custom, or the power of an inward life?

This is a question which comes with equal force to those within and those without the Christian Church. It is a question which forces itself upon every thinking Hindu in this time of unrest and change. No yoke of tradition which the Scribes were able to make could press more heavily on the Jews of Palestine than the yoke of Hindu tradition has pressed upon the Indian. The past has regulated his days, the past has cramped his energies, the past has laid a petrifying hand upon the order of his life without and the activities of his spirit within. And now that many are waxing impatient with this old authority, some are in danger of forgetting that it is vain to cast off the old unless they embrace a new and worthier. I have shown that there is One who comes with a supreme authority and claims them for his own. But he does not come with the mere offer of a more tolerable tradition, and a less restrictive code. His authority differs not in degree but in kind. This is a point that must constantly be pressed not merely on those of other creeds who are interested in Christianity, but upon those who have been brought up within its fold. For Christianity has suffered the penalty of all things long established, in being looked upon as a matter of course. Many have grown up knowing Christ only as a second-hand authority, as the founder of certain beliefs and practices identified with the Christian Church. Many have given him only that slavish obedience which the precepts of the Scribes demanded, an obedience without heart and without joy. But if such be the obedience which we think of offering to Christ, we shall either never strive to make it perfect, or we shall find his authority heavier than we can bear. For if the Jews found the authority of the Scribes, which enjoined merely outward and ceremonial observances, an intolerable burden, how much more must we feel the pressure of those demands which penetrate to the heart and claim the will, which exempt neither feeling nor intellect nor conscience, which refuse to be satisfied till the whole life, outward and inward, has yielded to their sway. If such be the sweep of Christ's authority, and we know it to be such, the thought of fulfilling it is vain, the feelings it inspires are terror, despair, or aversion, so long as we look upon it as a mere law of ordinances, imposed upon us from above. But if we receive the living Christ into our hearts and let him govern Mansoul from its citadel, if we let him show us that his authority is one with the highest commands and entreaties of our own nobler self, then his

law will become to us our life instead of our law-book, then his yoke will become easy and his burden light. When the will of Christ is so blended with our wills that we cannot trace a separation, when the authority of Christ is not felt as an authority because all contradiction to it within is dead, then we shall find the full truth of Paul's boast, "I can do all things through him that strengtheneth me;" then we shall see that perfect obedience means perfect freedom when inspired by perfect love.

If that is to be the result of our receiving Christ as an immediate first-hand authority, and we have his own assurance that it will, we may well call the day when we so receive him the day of our *new birth*. If we keep him apart from our hearts and give him no share in our affections, we shall have to reply to each of his demands, "This is a hard saying, who can bear it?" or, "We cannot tell what he means." If we receive him as our Lord of Life and surrender to him the keys of our heart's inmost chambers, we shall meet each new commandment with the joyful words, "His teaching is our perfect law, even the law of liberty."

R. MacOmish.

WORDSWORTH AND HIS MISSION:—I.

> Time may restore us in his course
> Goethe's sage mind and Byron's force;
> But where will Europe's latter hour
> Again find Wordsworth's healing power?
>
> Matthew Arnold.

The appearance of Wordsworth in the literary world marks the beginning of an important epoch in English literature. The generation of which he was the foremost literary representative, inaugurated, so far as literature was concerned, an era of death and of birth. Old things, which had through the space of a century struck deep root into the literature of England, began during the Wordsworthian era to pass away, and all things became refreshingly new. The eighteenth century has well been characterised as essentially an age of prose. It was so, because in it better prose than poetry was written, and also because the century was more or less prosaic. While it produced such masters of prose as Addison and Steele, Swift and Defoe, Burke, Hume, and Gibbon, the leading and central

light of the poetry of the age was Pope. With Pope's poetry as the highest exemplar, the charm and freshness and originality of poetry began to fade, and, as the years of the century rolled on, the age developed a strongly prosaic tendency, and came to be less and less under the influence of the spirit of poetry. In some few, indeed, of the singers, in Thomson, Gray, and Collins, there is a true and genuine vein of poetry recognisable; but the acknowledged master of the poetic art was the bard of Twickenham, the poet not of nature and of man, but of the town and the court, a poet who cared more for polish and flow of verse than for love of nature and sympathy with man, a poet to whom nature was acceptable only when artificially adjusted in a conventional fashion, and whose broadest conception of society did not extend beyond lords and ladies, wits and litterateurs. As Cowper pathetically complains, "Pope made poetry a mechanic art," but such was the charm of his condensed and harmonious verse, that "every warbler had his tune by heart." The poetry of this school, in spite of its artificiality of thought and expression, and its studied elevation of fashionable frivolities above the eternal majesty and loveliness of nature and man, continued to be held in high estimation till almost the very close of the eighteenth century, when a variety of literary impulses and energies, notably the supersession of the French leadership in letters that arose from a closer acquaintance with the literatures of Germany and ancient Greece, the revived study of older English poetry, the strong development of the democratic spirit, and the institution of a new worship of nature, conspired to remove Dryden and Pope from their lofty pedestal and mark a most eventful epoch in English literature. These literary movements, of course, were not of sudden growth, though it was only during the ten years that preceded our own century that they unmistakably asserted themselves, discovered their recognised leaders, and gave birth to their most finished products. Late in the twenties of the last century, Thomson published the *Seasons,* which raised the first voice in the wilderness, proclaiming that the way should be prepared for Wordsworth's cult of nature. About the middle of the same century, an attempt was made to usher in the democratic spirit which became so rampant during the period of the French Revolution. Gray, who in his poetical career foreshadowed almost all the literary movements that bore their full fruit only in the last decade of the last century, may be regarded as having initiated the democratic tendency in literature; for what is his exquisite elegy but an expression

of genuine sympathy for "the short but simple annals" of "the rude forefathers of the hamlet"? The two literary movements thus started by Thomson and Gray had a slow but steady progress, and were successively espoused by Cowper, Burns, and Crabbe, till they gained their highest development and their fullest exposition in the writings of Wordsworth.

Wordsworth, born among the lakes and mountains of the Cumberland highlands, grew up in the midst of nature in her simplest and grandest forms. He became very early aware of that sympathy with the external world, and of that power of insight into its beauty and majesty, which afterwards characterised his writings. He says of his boyish days amid the imposing enchantment of his native highlands:—

> Fair seed time had my soul, and I grew up
> Fostered alike by Beauty and by Fear.

The beauty of the scenery around him filled his heart with love, and produced in him a calmness of mind which ultimately ripened into equability of soul; and the majesty of those 'great creatures of God', the mountains, which the typical eighteenth century man always regarded as 'frightful' and forbidding, but which Wordsworth always gazed upon with awe and rapture, produced in him that reverence and humility of spirit which living grandeur seldom fails to produce. It was to the influence upon him of nature's perennial loveliness and majesty that he owed the consolation of his life, that there is in the universe a "marvellous advance of good from evil," and that

> Life is energy of Love
> Divine or human.............
> ....and ordained,
> If so approved and sanctified, to pass
> Thro' shades and silent rest to endless joy.

Such, indeed, was the philosophic steadiness of thought engendered in him by his worship of nature, that, while he looked foward with a flush of delight to a rich harvest of truth and freedom and equality from the French Revolution, he did not, like other kindred souls who had felt that high-tide of hope and emotion, give way, in the cold chill of disappointment that followed, to a demoralizing despair, but was able to say:—

> If in this time
> Of dereliction and dismay, I yet
> Despair not of our nature, but retain

A more than Roman confidence, a faith
That fails not, in all sorrow my support,
The blessings of my life; the gift is yours,
Ye winds and sounding cataracts! 'tis yours,
Ye mountains! Thine, oh, Nature!

But it was not only the beauty and awfulness of inanimate nature that moulded Wordsworth's being. The free, frugal, unambitious life of the Cumbrian dalesman, his own simple tastes and strong affections, his 'plain living and high thinking' also had a sensible share in the formation of his character. Even when a rambling schoolboy, he had felt the shepherd's presence give more commanding looks even to severest solitude. In his early days, when he went angling up the lonely brooks, and trod the misty hills, he used often to come upon the happy shepherd boy, who, to his visionary eyes was clothed with a glory, a sublimity, and a sanctity reflected from his natural surroundings. "Thus was man," he says,

Ennobled outwardly before my sight;
And thus my heart was early introduced
To an unconscious love and reverence
Of human nature; hence the human form
To me became an index of delight,
Of grace and honour, power and worthiness.

Thus equipped Wordsworth began residence at the University of Cambridge as an undergraduate, and though whilst there he was "disturbed at times" by

a strangeness in the mind,
A feeling that I was not for that hour,
Nor for that place,

yet it cannot be denied that the sober dignity and the contemplative spirit of the university in which so many of the principal poets of England from Spenser to Tennyson have been bred, favoured the growth of Wordsworth's meditative mind to a greater extent than he himself acknowledges in the *Prelude*. Moreover, Wordsworth, though a child of the mountains and the moors, never failed to find delight even in the tamer scenery of "the dry smooth shaven green" of Cambridge. It was a characteristic of his nature that everywhere he "looked for universal things." Wherever he turned, the ever-living universe opened its glories to his wonderful vision. Even in the rush and roar of London, "full ten times a day Nature took his heart by surprise." Wherever he went, he perused

The common countenance of earth and sky,

Earth nowhere unembellished by some trace
Of that first Paradise whence man was driven;
And sky whose beauty and bounty are expressed
By the proud name she bears—the name of Heaven.

It was when Wordsworth had gone home for his first vacation that his spirit practically became consecrated to poetry. It was the morning after a ball, "'Mid a throng of maids and youths, old men and matrons staid," he had "passed the night in dancing, gaiety, and mirth." While he was on his way home, the morning rose "magnificent, in memorable pomp, glorious;" his heart was filled with the glories of the scene; and from that day he became a 'dedicated spirit'. The next vacation, too, was important in the life of the poet. It was then that he met in the company of his immortal sister, Dorothy, another maiden who laid in his heart the foundation of a love, which was to be perfected in good time, and was to be his solace in after life. In yet another way was his Cambridge life important, because it was then that he began to feel the stir of that great movement in which, as Coleridge has well said,

France in her wrath her giant limbs upreared,
And with that oath which smote air, earth, and sea,
Stamped her strong foot and said she would be free.

It was the period of the French Revolution, that momentous era when the members of each nation, whether high or low, "dwarfed or god-like," were all, to use the words of St. Paul, "baptized into one body." The overthrow of the Bastille marked the downfall of the old regime in thought, politics, and social relations, and as a result, new ideas, new powers, new life were thrown into society. Wordsworth, not yet out of his teens, was carried away by this flood tide of new forces. To him, as to so many others, the Revolution appeared to be the beginning of "the Liberation war of humanity." In his *Excursion* he writes:

Bliss was it in that dawn to be alive;
But to be young was very heaven!

To the enthusiasts of the day, the would-be reformers of the old order of things, the Revolution was at the beginning only the invocation of reason against custom, the rebirth of human nature after centuries of oppression. It was to them a life and death battle with Philistinism. To these children of the light,

Not favoured spots alone, but the whole earth
The beauty wore of promise.

All the nobler spirits of the day were touched by this ferment, and under its influence

> the inert
> Were roused, and lively natures rapt away.

When the revolt of the people broke out in Paris, Wordsworth was there among those terrible architects of ruin. Indeed, he was even desirous of joining the more moderate party of the Girondists, and by checking, as far as in him lay, the lawless bloodshed of the revolutionists, trying to help forward that stupendous rationalistic movement to its true results. Fortunately for himself and for the world, his precipitate rush to the guillotine was averted by his guardians at home, who compelled him, by stopping his funds, to return to sober England. Meanwhile the indescribable horrors of the Reign of Terror began in France, and the anarchy and military despotism in which it ended gave such a powerful wrench to the poet's feelings that the bitterness of sorrow which then entered his heart produced a permanent change in his being.

> Most melancholy at that time, O Friend,
> Were my day thoughts, my nights were miserable,
> Through months, through years, long after the last beat
> Of those atrocities, the hour of sleep
> To me came rarely charged with natural gifts.

But even the failure of the Revolution was not without its moral for Wordsworth. However great his disappointment at the turn things had taken, the occurrence was not enough to shake his

> assured belief
> That the procession of our fate, howe'er
> Sad or disturbed, is ordered by a Being
> Of infinite benevolence and power.

Much as it grieved his heart to think what man had made of man, the firm link which nature had formed between the human soul that ran through him and her fair works served him as a sheet-anchor at this most critical moment. His early insight into the sanctity which nature imparts to man, his knowledge of what humanity could become when true to nature and to duty, sustained in him the hope for the steady progress of the race, in spite of the rude shock which the high expectations raised by the great democratic movement had received. With the principles of the Revolution in the abstract, Wordsworth always sympathised. No radical change was produced in his conception of man and his duties by its utter collapse; but so violent was the convulsion which the orgies

of the Revolution produced in his naturally calm and equable constitution, that for a time even he despaired of mankind and of the world's future. Sir John Ellesmere, one of the most prominent amongst the 'Friends in Council', has defined a mob as "a compound mass of human beings, in which each one has for the moment all the follies and evil passions of the rest, in addition to his own, and his usual common-sense and good feeling divided by the total number of persons collected together;" and who will deny that the Parisian mob, with its wild excesses, was exactly a mob of this description? Who will maintain that the Red Republicans with their Carmagnoles were at all unlikely to turn even the best among mankind into cynics and satirists? But happily for Wordsworth, the very excesses of the Revolution led him from the observation of the human herd to the observation of individuals. There were not a few among Wordsworth's intimate friends whose remarkably fine genius and excellent disposition made him recognise in the individual what he had noted as a lamentable absence in the mob. The dignity of character and the nobility of heart which his friends possessed sustained in him hopes for the onward march of the human race. He now saw the important truth that the regeneration of the race could be accomplished, not by grand political schemes, but only by the earnest work of each individual raising himself unto his true life, elevating himself in goodness and intelligence. Thus he came to teach what Milton had taught before him, and Robert Browning has taught after him, that

> 'Tis in the advance of individual minds
> That the slow crowd should ground their expectation
> Eventually to follow.

This was one of the most timely lessons taught by Wordsworth to the disappointed spirits of the day. He showed that the guarantee for national and universal progress lay in each individual realizing the ideal. He asked himself the question:—

> Why is this glorious creature
> One only in ten thousand? What one is
> Why may not millions be?

To help to produce that result was one of his appointed tasks, and it was in the fulfilment of it that he taught, battling with the current irreligion of the age,

> The law of faith
> Working through love, such conquest shall it gain,

Such triumph over sin and guilt achieve,
And with that help the wonder shall be seen
Fulfilled and Hope accomplished.

It was when he experienced the disappointment of the Revolution and its evident tendency to scepticism in a God of Law, if not also in a God of Beauty, that Wordsworth received the blessing of his sister's permanent companionship. "Properly and in a spirit of prophecy," says De Quincey, "was she named Dorothy, in its Greek meaning '*Gift of God*'. Well did this name prefigure the relation in which she stood to Wordsworth, the mission with which she was charged,—to wait upon him as the tenderest and most faithful of domestics, to love him as a sister, to sympathize with him as a confidante, to counsel him, to cheer him and sustain him by the natural expression of her feelings—so quick, so ardent, so unaffected—upon the probable effect of whatever thoughts or images he might conceive, and finally and above all other ministrations, to ingraft by her feminine sense of beauty, upon his masculine austerity, that delicacy and those graces, which else (according to the grateful acknowledgments of his own maturest retrospect) it never could have had :

She gave me eyes, she gave me ears,
And humble cares and delicate fears,
A heart the fountain of sweet tears,
And love and thought and joy."

It was she who restored to his mind its natural elasticity, by leading him back from

the fretful stir
Unprofitable and the fever of the world,

to the soothing solitudes of nature among his native lakes and mountains. It was she who softened down his oversternness, who planted the crevices of his soul with flowers, and gave it mildness, sweetness, grace. It was she, as De Quincey happily puts it, who engrafted with her delicate female touch those graces upon the rude growths of his nature, which have since clothed the forest of his genius with a foliage corresponding in loveliness and beauty to the strength of its boughs and the massiveness of its trunks. It is impossible to exaggerate the magnitude of the debt that English literature owes to Dorothy—"my dear, dear sister," as Wordsworth calls her. When the high hopes and expectations of the French Revolution burst like a bubble, when instead of the

anxiously expected "progeny of golden years" there occurred the massacres of September 1792,

> She whispered still that lightness would return;
> She in the midst of all, preserved me still
> A poet, made me seek beneath that name
> And that alone, my office upon earth.

Another important factor in Wordsworth's home life deserves to be noticed. In 1802 he married Miss Mary Hutchinson, to whose graces of person, charms of manner, and sweetness of temper his poems bear frequent testimony. Throughout his life she was to him a true helpmate, a faithful companion, "dearer far than life and light are dear." Like his sister, she was a warm admirer of his genius, and helped to uphold him to the end in his steep march, when the unthinking world failed to appreciate the fruits of his poetic imagination which have since permanently established themselves among the highest records of the deepest and purest human joy. It was she who called forth that exquisite outburst of loveliness and music—"She was a phantom of delight"—and afforded him the ideal of a perfect woman with

> The reason firm, the temperate will,
> Endurance, foresight, strength and skill,

and having for her high office in life

> To warn, to comfort, and command.

Such were Wordsworth's home associations. His life was one of simple wants and strong affections, with "plain living and high thinking" for its ruling canon, a life which enabled him to commune with the very spirit of the woodland and the misty mountain winds, with the purest and noblest as well as the most unsophisticated human nature, and with the most devoted and appreciative friends. It is no wonder, therefore, that every page that Wordsworth wrote is fresh with the fragrance of his sweet home-life. It is no wonder that his poetry is so intensely human: no wonder that though inland far he was, away from the busy thoroughfares of life, he yet could honestly say:—

> What he has loved
> Others will love, and he will teach them how.

We have now briefly considered the influences that shaped Wordsworth's mind, and gave his writings their characteristic note; but before attempting to determine their influence not upon

the after current of English poetry, for with that we are not now concerned, but upon the progress of the human race, a few preliminary remarks upon the object and scope of poetry may not be altogether out of place. Human-heartedness, says Principal Shairp, is the great background of the poet's strength. Vivid human sympathy is of the very essence of a true poetic nature. A man among his fellowmen, the poet should possess a larger, a more sensitive, a more open, a more intense heart. But not man alone has a significance for him. As Keats poetically expresses it, he is, besides being one,

> who with a man
> Is an equal, be he King
> Or poorest of the beggar clan,
> Or any other wondrous thing
> A man may be 'twixt ape and Plato;

also

> the man, who with a bird,
> Wren or eagle, finds his way to
> All its instincts; he hath heard
> The lion's roaring, and can tell
> What his horny throat expresseth;
> And to him the tiger's yell
> Comes articulate, and presseth
> On his ear like mother tongue.

Not animate nature alone, but the whole universe claims his fellowship. To him "the poetry of the earth is never dead." He is emphatically 'Creation's heir'. Everything around him, from the little humble celandine, the primrose and the daisy, the violet and the daffodil, the grasshopper and the cricket, the "wee sleekit timorous" mouse and the contemplative poet's cat, the linnet and the cuckoo, the lark and the nightingale, a Michael and a Dora, a gardener's daughter and a solitary reaper lass, to indeed the stupendous Alps and the boundless ocean, to a Laodamia and a Hermione, to a Lear and a Prometheus, and even to the eternal Deity itself, everything around him, the whole range of existence, apprehended imaginatively and seized on its side of human interest, affords him material for poetry. His eye, rolling, as the poet puts it, in a fine frenzy, doth glance from heaven to earth, from earth to heaven; and his imagination not only adds force and vividness to our ordinary conceptions, but also "bodies forth the forms of things unknown." It is by the true exercise of his imaginative faculty that the poet fulfils his function as the interpreter of the unuttered experience of the human race. But, for its proper

exercise, he should possess not only practical wisdom born of wide experience, large heart and deep reflection, but also a hold of the central truth of things. It is only then that he will be able to recognise the true scope of poetry, which, as Wordsworth has said in a remarkable passage in the preface to his *Lyrical Ballads*, "is the breath and finer spirit of all knowledge: it is the impassioned expression which is in the countenance of all science." The poet's primary office is to be a teacher. Besides being a witness for the beauty in the world around and in the human soul, he has also to work for the amelioration of man. The poet is a revealer as well as an artist. He has to set forth in appropriate and attractive form the beauties which all see, and the thoughts and sentiments in which all share; but if it is true that "we live by admiration, hope, and love," the poet above all others holds the key to our innermost being. He is an inspired seer, and as such he places before us objects that we admire, love, and hope for, as much by unveiling new truths, as by disclosing truths forgotten or hidden from common eyes. Poetry, in its truest sense, has always a distinct mission. It is one of those

tides that are flowing
Right onward to the eternal shore:

and the poet's highest function is to nourish the higher life of the soul, to open to mortal eyes the guarantee for eternal progress, and to be the witness for the God of Law no less than for the God of Beauty.

We will now turn to Wordsworth's poetry. Every one knows with what disdainful derision the early fruits of Wordsworth's muse were received; how it was thought that the best word for Wordsworth's poetry had been said in the well-known parody of Horace and Joe Smith; with what gratulation and self-complacency the parodist gave himself the assurance

W.—— W——
Never more will trouble you, trouble you.

But when was contemporary criticism of such a nature as not to provoke a smile from after generations? When we remember that the appearance of Wordsworth's *Descriptive Sketches* was almost contemporaneous with the publication of Roger's *Pleasures of Memory*, and Darwin's *Loves of Plants* and *Laws of Organic Life*, and that just a few years later were brought out Darwin's *Physiologia*, and Campbell's *Pleasures of Hope*, it may not be very

difficult to explain the indifference with which Wordsworth was received. Evidently the old poetical strains still continued to be applauded, and when Wordsworth struck a new note, the public, pre-occupied as it was with admiration for the old style, thought it almost treason to turn to the new singer. "The Kingdom of Heaven cometh not," it is said, "with observation," and even a new note in poetry has to serve out a tedious period of probation to deserve attention, not to speak of approbation or recognition. It is a sad fact that contemporary criticism in great epochs has for the most part lamentably failed to estimate at their true worth both men and movements; and it is no wonder, therefore, that Wordsworth was at the beginning given but a frigid reception. At a time when in poetry words rather than things were in favour, who could excuse the daring of a young man who boldly reinstated things in place of words? When harmony and flow of verse alone were considered the highest aims of poetry, it was decidedly an unpardonable sin in Wordsworth to have written works, from the perusal of which one must rise, as Landor puts it, "with a strong excitement to thought, to imagination, to sensibility." Perhaps also the accredited advisers of the public in matters of literary taste liked Wordsworth the less for the very freshness and inartificiality of his poetry! It is, however, refreshing to know that in the midst of this general contempt, there were a few whose keenness of perception at once singled out the Wordsworthian note in poetry as the one best worth hearing, and most likely to be heard with delight by coming generations. When the *Descriptive Sketches* appeared, Coleridge wrote: "Seldom, if ever, was the emergence of an original poetic genius above the literary horizon more evidently announced." Referring to the treatment accorded to Wordsworth, Landor says in his *Imaginary Conversations*: "What a rabble has persecuted my friend! An elephant is born to be consumed by ants in the midst of his unapproachable solitudes. Wordsworth is the prey of Jeffrey! Why repine? Let us rather amuse ourselves with allegories, and recollect that God in the creation left his noblest creature at the mercy of a serpent." So wrote Coleridge and Landor. But the public, indeed, and its ordinary advisers too, doubted for many a long year whether the faith of Wordsworth's scanty band of admirers was not a mere delusion. Nevertheless hardly a quarter of a century had passed when the unthinking scorn of the early critics was succeeded by an enthusiastic admiration among the best judges of English poetry. And

now, though less than fifty years have passed since the poet's death, his immortality is established and a place secured for him beside Plato and Dante as an everlasting star of the spiritual firmament. We may now say without fear of serious contradiction, what his friend Coleridge said of him years ago, that "he stands nearest of all modern writers to Shakespeare and Milton, and yet in a mind perfectly unborrowed and of his own." Even in his own day, the poet did not wholly fail of gratifying recognition. When the University of Oxford conferred on him the honorary degree of D.C.L., there was, it is said, such enthusiasm displayed by the audience as had never been witnessed "except on the occasions of the visits of the Duke of Wellington." Keble, then professor of Poetry at the University, spoke of Wordsworth as having "shed a celestial light upon the affections, the occupations, the piety of the poor." When seven years before his death came the offer of the office of the Poet Laureate, Sir Robert Peel told him that the office was pressed on him in order to pay him that tribute of respect which was justly due to the first of living poets. He said the national feeling was unanimous that there could not be a question about the selection; and added that as the Queen could select for that honourable appointment no one whose claims for respect and honour, on account of eminence as a poet, could be placed in competition with his, he trusted that Wordsworth would no longer hesitate to accept the office. In terms such as these was the laurel wreathed round

the brows
Of him who uttered nothing base.

Ever since his elevation in public estimation, Wordsworth has, as the leader of the democratic movement in literature and the hierophant of "nature's inmost shrine," taken his stand as the recognised high priest of English song, and has continued to affect the whole aspect of poetry, not only by setting up against the meaningless conventionality of the school of Pope fresh and real pictures of nature and human life, and substituting for the wild excitement of Byronic poetry the calm of reverie and introspection, but also by moulding the mind of the modern Idyllic or composite school, of which Tennyson was the acknowledged head. But great as Wordsworth's influence has been in determining the character of Victorian literature, it is not for the poetical fraternity alone that Wordsworth's writings have a mission. Mr. Matthew Arnold, who combined in himself exceptional critical ability with high poetic excellence, has, in the lines we have adopted as the motto for this

paper, emphatically mentioned "Wordsworth's healing power" as the most characteristic feature of his poetry. John Stuart Mill, whose very name is a sufficient guarantee for sobriety of judgment, has told us what soothing influence Wordsworth's poems exercised over him, at a time when he was sunk deep in melancholy and life seemed to have lost all charm and sunshine and poetry. "What made Wordsworth's poems a medicine for my state of mind," writes he in his Autobiography, "was that they expressed not mere outward beauty, but states of feeling and of thought coloured by feeling, under the excitement of beauty. They seemed to be the very culture of the feelings which I was in quest of. In them, I seemed to draw from a source of inward joy, of sympathetic and imaginative pleasure, which could be shared in by all human beings, which had no connection with struggle or imperfection, but would be made richer by every improvement in the physical and social condition of mankind. From them I seemed to learn what would be the perennial sources of happiness when all the greater evils of life shall have been removed, and I felt myself at once better and happier as I came under their influence." When the great philosopher needed to be made to feel that there was real, permanent happiness in tranquil contemplation, Wordsworth effectually taught him that lesson, not only without turning away from, but with a greatly increased interest in, the common feelings and common destiny of human beings: and the result was, he tells us, that he gradually and completely emerged from his habitual depression, and was never again subject to it. Yet another judgment may be quoted, the judgment of Mr. John Morley, whose works are among those that exhibit the high water mark of the intellectual power of the nineteenth century. He says: "What Wordsworth does is to assuage, to reconcile, to fortify. By his secret of bringing the infinite into common life, as he evokes it out of common life, he has the skill to lead us, so long as we yield ourselves to his influence, into inner moods of settled peace, to touch 'the depth and not the tumult of the soul,' to give us quietness, strength, steadfastness, and purpose, whether to do or to endure." After such testimonies, who would be so bold as to doubt the permanent value of Wordsworth's poems? Who would still maintain that the Edinburgh reviewer, when he attempted to put down Wordsworth with his insolent "This will never do," possessed that most indispensable quality of his office—justness of spirit? It is one of the critic's highest functions to determine the master-current in the literature of an epoch, and there

is no doubt that the *Edinburgh* erred egregiously in its attempt to trace the main stream of Victorian poetry.

Wordsworth was pre-eminently a philosophic thinker. He loved to muse in solitude "on man, on nature, and on human life." "He was a poet," says Dean Church, "because the poetical gift and faculty had been so bestowed on him that he could not fail in one way or another to exercise it; but in deliberate purpose and plan, he was a poet because poetry offered him the richest, the most varied and the completest method of reaching truth in the matters which interested him, and of expressing and recommending its lessons, of making them dwellers in the hearts of men." Wordsworth wrote not simply to please; he wrote not even to provide an outlet to his sense of the beauty and the mystery of the world. In his grandest flights, in his highest rapture, he was conscious of a charge committed to him. "The very image of Wordsworth," says De Quincey, "crushed my faculties as before Elijah or St. Paul. How then arose this feeling of reverence and veneration for the simple recluse of Rydal Mount? What subtle influence lurked beneath the surface of his poetry that it affected discerning critics with an exceptional sense of prophetic revelation and prophetic earnestness? It is no sufficient answer to this question to say that he was a poet of nature; for so were Thomson and Crabbe and Burns and Cowper before him. What, then, was there in Wordsworth's way of regarding nature that justified this sense of revelation and of awe? The answer to this question must be reserved for another paper.

K. G. Sesha Aiyar.

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*THE WORLD'S FIRST PARLIAMENT OF RELIGIONS.**

Since the meeting of the Parliament of Religions in the autumn of last year very diversified opinions have been expressed as to the influence which the Parliament is likely to exert on Christian missions. Now that a full record of its proceedings is accessible in the two handsome volumes that have been issued by the Parliament Publishing Company, Chicago, and in the cheaper edition published in London, many crude ideas, founded on hearsay, will be corrected; and it is probable that a careful perusal of these

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remarkable volumes will confirm the impression already made on many thoughtful minds, that the Parliament will unquestionably make for the furtherance of—not ecclesiastical, but—true Christianity.

The Chicago Parliament of Religions took place in connection with the Columbian Exposition, which has been called the great 'Festival of Peace', and in which more than fifty nations took part. The idea of the Parliament of Religions originated with Mr. Charles Bonney, an eminent citizen of Chicago, and President of the Citizen's Law and Order League of the United States; and it was most successfully and indefatigably worked out by the Rev. Dr. Barrows, a leading Presbyterian Minister of Chicago. In the beginning of 1891 a General Committee was formed to carry out the idea. Believing that the influence of religion is the most vital force in the social order and development of nations, the Committee soon came to the conclusion that the whole religious world, and not any one section of it, should be invited; and persons from all parts, from a variety of reasons, no doubt, soon became deeply interested in the proposed Parliament of Religions. Professor Max Müller, for example, favoured it on account of the aid it would furnish to his favourite study—comparative religion. Many Christians favoured it because they thought that it would show forth the superiority of the Christian faith. Others, outside Christendom, favoured it because they felt that their religions had been much misunderstood.

There were many difficulties in the way of holding such a Parliament. It was said by some that religions had never met except in conflict, and that such conflict would occur again. Then the appeal had to be made, not to organisations but to individuals scattered over the world, whose breadth of view and catholicity of temper could alone make such a Parliament possible.

However, after two years of unremitting labour, during which time favourable responses had been received from all parts of the world, the Parliament met in the Great Hall of Columbus, at Chicago, in which were assembled 4,000 spectators from all parts of America and from other lands. At ten o'clock on the 11th of September of last year "there marched down the aisle, arm-in-arm, the representatives of a dozen world-faiths, beneath the waving flags of many nations, and amid the enthusiastic cheering of the vast audience. In the centre on the platform, clad in scarlet robes and seated in a high Chair of State, was Cardinal Gibbons, the highest prelate of the Roman Catholic Church in the United States;

on either side were grouped the Oriental delegates in their many coloured raiment." Followers of Brahma, Buddha, and Muhammad, Hindu theists, Parsi and Jain ecclesiastics, Chinese and Japanese dignitaries, arrayed in costly silk vestments of all colours, and representing the Buddhist, Taoist, Confucian, and Shinto forms of worship; the Greek Archbishop of Zante, a Greek monk from Asia Minor, an African bishop and a young African prince, together with a number of Protestant delegates and invited guests, were all assembled in religious brotherhood to listen to presentations of one another's faiths.

The first act of this strangely diversified assembly was an act of common worship to Almighty God. A hymn was sung, beginning with the words :—

> Before Jehovah's awful throne
> Ye nations bow with sacred joy ;
> Know that the Lord is God alone,
> He can create, and He destroy.

And then, as on every other day of the Parliament, the great multitude joined in reciting the Lord's Prayer—or, as it was called there, the Universal Prayer.

Never before in the history of the world had such an assembly gathered together. The first address was one of welcome from President Bonney, who said :—" We meet on the mountain height of absolute respect for the religious convictions of each other : and with an earnest desire for a better knowledge of the consolations which other forms of faith than our own offer to their devotees. The very basis of our Convocation is the idea that the representatives of each religion sincerely believe that *it* is the truest and best of all ; and that they will therefore hear with perfect candour and without fear the convictions of other sincere souls on the great questions of the immortal life."

After other speeches of welcome had been delivered, several of the delegates replied. The first was the Archbishop of Zante, a representative of the Greek Church. Then came Babu P. C. Mozumdar, of the Brahmo Samaj, Calcutta, who, in the course of his speech, said :—" We are Hindus still and shall always be. Now sits Christianity on the throne of India, with the gospel of peace in one hand and the sceptre of civilisation in the other. Now is not the time to despair and die. Behold the aspirations of modern India—intellectual, social, political—all awakened : our religious instincts stirred to the roots. If that had not been the case, do

you think that Hindus, Jains, Buddhists, and others would have travelled 14,000 miles to pay the tribute of their sympathy before this august Parliament of Religions ? "

The Emperor of China sent a delegate in the person of the Hon. Pung Kwang Yu, first Secretary of the Chinese Legation at Washington, who said that the word 'reciprocity' found a new meaning and glory in the proceedings of that historic Parliament. The State religion of Japan—the Shinto religion—was represented by one of its most eminent prelates, who came forward arrayed in his sacerdotal garments, and said he "trusted that the Parliament would be instrumental in uniting all religions of the world, and in bringing all hostile nations into peaceful relations by leading them to the way of perfect justice." Then came in succession four Buddhist priests from Japan, a German Count, a representative of the religious thought of France, an Archbishop from New Zealand, and the Buddhist delegate, Dharmapala, from Ceylon, who made a great impression. He said that "he brought to the Parliament the good wishes of 475 millions of Buddhists, the blessings and peace of the religious founder of that system which had prevailed so many centuries in Asia, which had made Asia mild, and which was to-day, in its twenty-fourth century of existence, the prevailing religion of those countries : and he hoped that the noble lessons of tolerance learned in that majestic assembly would result in the dawning of universal peace which would last for twenty centuries more."

Dharmapala was followed by one of the chief exponents of the Jain religion—Virchand A. Ghande, a lawyer of Bombay, who said that he represented a faith older than Buddhism, similar to it in its ethics, but differing from it in its psychology, and professed by one and a half millions of India's most peaceful and law-abiding citizens. Such a Parliament had been the dream of the life of the high-priest of their community. Then came a member of the Christian nation of Armenia, which he said was the oldest country of the old world, and the supposed cradle of the human race. He was followed by Professor Chakravarti, a theosophist from Allahabad, who said that "from time immemorial, spirit had been represented by white and matter by black, and that the two sister streams that joined at Allahabad represented two sources of spirit and matter ; and that the same union was seen at Chicago—a Parliament of Religions in the heart of the World's Fair." Swami Vivekananda, the Hindu monk from Bombay, was next introduced. He thanked the audience for their welcome "in the name of the mother of

religions," and hoped "that the bell that tolled that morning in honour of the Convention would be the death-knell to all fanaticism, to all persecutions with the sword or the pen, and to all uncharitable feelings between persons wending their way to the same goal."

Then, after Principal Grant of Canada had spoken, came B. B. Nagarcar of the Bombay Brahmo Samaj, who remarked that Keshub Chunder Sen more than twenty years ago had said, "Glory to the name of God in the name of the Parliament of Religions." That was exactly the expression he used in his exposition of the doctrine of the New Dispensation, in which Church they had "the harmony of the East and the West, a union between Faith and Reason, a wedding between the Orient and the Occident." Next came Miss Sorabji of Bombay; and last on the programme was a coloured bishop from Africa, who responded on behalf of the Dark Continent, and also on behalf of 7,400,000 negroes of America who had been liberated from slavery. He was announced also by the Chairman, he said, "to give colour to the vast Parliament of Religions: though he thought it was very well coloured itself, and that the colour was in the majority for once."

The Parliament continued in session for 17 days, and was attended by enormous throngs of people. So interested were many in the proceedings that they went to the meetings day after day without even turning aside to look at the *material* wonders of the World's Great Fair.

The organisation of the Parliament was based on the ground of Theism. On one broad platform stood all who believed in the existence of a God, whether they called him Jehovah, Brahma, or Lord; and the programme, which was elaborated with the care and criticism of a hundred experts in science, philosophy, ethics, and divinity, covered the following general themes:—'The Rational Demonstration of the Being of God'; 'The Philosophic and Moral Evidence for the Existence of God'; 'The Harmonies and Distinctions in the Theistic Teaching of the various Historic Faiths'; 'The Theology of Judaism'; 'The Ancient Religion of India and Primitive Revelation'; 'Hinduism'; 'The Brahmo Samaj'; 'The Greek Church'; 'Idealism the New Religion'; 'Human Brotherhood as taught by the Religions based on the Bible'; 'Confucianism'; 'The Ultimate Religion'; The Real Position of Japan towards Christianity'; 'Shintoism'; 'The Supreme End and Office of Religion'; 'The Argument for Immortality'; 'The Soul and its Future Life'; 'Spiritual Forces in Human Progress'; 'The His-

tory of Buddhism and its Sects in India'; 'What the Dead Religions have bequeathed to the Living'; 'The Points of Contact and of Contrast between Christianity and Muhammadanism'; 'The Study of Comparative Theology'; 'The Real Religion of To-day'; 'Confucianism'—a prize essay for which forty-two Chinese scholars had competed; 'The Importance of a Serious Study of all Religions'; 'The Buddhism of Siam'; 'The Greatness and Influence of Moses'; 'Christianity as interpreted by Literature'; 'The Character and Degree of the Inspiration of the Christian Scriptures'; 'The Divine Element in the Weekly Rest-Day'; 'The Influence of Religion on Women'; 'The Work of Social Reform in India'; 'The Religious Training of Children'; 'The Historic Christ'; 'Jewish Contributions to Civilisation'; 'Christ the Reason of the Universe'; 'The Law of Cause and Effect as taught by Buddha'; 'The World's Debt to Buddha'; 'The Incarnation Idea in History and in Christ'; The Religious System of the Parsis'; 'Hopes of a United Humanity'; 'Toleration'; 'The Greek Philosophy and the Christian Religion'; 'Music, Emotion, and Morals'; 'Man in the Light of Science and Religion'; 'What constitutes a Religious as distinguished from a Moral Life'; 'The Relation of Natural and other Sciences to Religion'; 'The Spirit of Islam'; 'Christ the Saviour of the World'; 'Music and Religion'; 'Christianity and the Social Question'; 'Religion and the Erring and Criminal Classes'; 'The Women of India'; 'Religion and Labour'; 'The Salvation Army'; 'The World's Religious Debt to Asia'; 'Universal Brotherhood'; 'The Koran and other Sacred Scriptures'; 'The History and Tenets of the Jains of India'; 'The Message of Christianity to other Religions'; 'Points of Contact and Contrast between Christian and Hindu Thought'; Christianity and Evolution'; 'Christ the Unifier of Mankind'; 'The Friendship of the Faiths'.

In addition to papers on all these and other subjects (for the above list is only a selection) there were papers of a more scientific and less popular character which were followed by free conferences on the topics treated.

The programme was thus a very comprehensive one. All the papers will be found in the records of the Parliament, which fill some 1,600 pages. Those who take the trouble to study them will find almost every religious question, with its related subjects, fully and clearly set forth. The two volumes form the first and far and away the best repertory in existence of all religions. The representatives of the different faiths were given a fair field for the

exposition of the truths in which they believed. There was no controversy and extremely little friction. The spirit of patient, tolerant hearing and the spirit of brotherly love prevailed throughout the Parliament. Never before have the faiths of the world been so calmly set forth; never has Christianity been so ably and broadly presented. Some of these papers are likely to give a new and more attractive view of that religion.

The Parliament, as Dr. Barrows says, was not the place for a *suppression* of opinions, but for their frankest utterance; and what made it so successful was *mutual tolerance,* the greatest courtesy, and prevailing good-will. What made the meeting glorious was its entire freedom from ecclesiastical control and the usual restrictions that attend such conventions. The Parliament is destined to make a profound impression on religious thought all over the world. It has shown one thing—that mankind is drifting *towards* religion, and not away from it. The impression it must have made on the unbelieving world must be very salutary. And above all it has widened the bounds of human brotherhood; it has enlightened many minds as to the nature of the non-Christian faiths, and will deepen the interest in non-Christian nations. It will give a strong impetus to the study of comparative religion. It is only by a friendly comparison of convictions that reasonable men can ever come to agreement about the all-important truths that are the foundation of religion; and that an end can be put to the religious diversities and antagonisms which must be a grief to the Great Father in Heaven.

Comprehension, and not exclusiveness is the key to the world's progress and enlightenment at the present time. Not only are men's thoughts "widened with the process of the suns," their *hearts* are growing larger. They are unwilling to exclude from their brotherly sympathy any who are groping, however blindly, after truth. And they are unwilling to believe that any religious sect holds a monopoly of the truth. The religious differences are great enough, but not *so* great as they seem. The various structures of religious thought, whether mosque or pagoda, cathedral or meeting-house, are built on the same bed-rock—a sense of sin and a need of Divine forgiveness and help. And no one need fear, but all should rejoice in the presentation of these different religions. They all have elements of good in them. They are the efforts of the best of their race and age to express the profound convictions of humanity on the greatest of themes. Let these convictions be carefully formulated and compared. The view will do great good

to the cause of human brotherhood. It will show, as nothing else could, how near men are to one another in their common sinfulness and sense of dependence on God.

But while the Parliament of Religions discovered many points of contact between Christianity and other faiths, it did not show many doctrinal points in which all religions agree. While certain truths in Christianity are shadowed forth in other religions, no religion except Christianity put forth any strong and serious claims to *universality*. There is no doubt whatever that the best religion must come to the front, and the best religion will ultimatelv survive, since it will contain *all that is true in all the faiths*. In the daily repetition of the Universal Prayer in the Parliament of Religions "many saw a Divine finger pointing to the universal and ultimate religion." That religion, some one remarked, is not so much Christianity as Christ—Christ *adapted* to the religious genius and spirit of different lands.

It is stated that the Parliament made a favourable impression with regard to Christianity. Those who came from the East will have learned at any rate that Christian America and Europe have no sympathy with the evils which have been practised in the Christian name; that the bad laws of Christian nations—if such there be—and the traffickers in drink and opium and such things do not represent them. Dr. Barrows affirmed that all true Christians would admit "that a mild and sober Buddhism and a self-respecting and temperate Confucianism are preferable to a brutal, drunken, intolerant, and persecuting false Christianity."

One point specially worthy of note is that Christianity was ready to criticise itself—its own shortcomings, its *actual* conditions, as falling short of its *ideal*, while the representatives of the other faiths said little or nothing that was critical of the present condition of their peoples. It was generally admitted that for hopefulness, for confidence in its own resources, for catholicity and capacity to incorporate all classes and races and faiths, for the power of adaptation to all men's needs, the religion of Christ holds the field.

Women will have cause to remember the Parliament with gratitude, for then woman received the largest recognition of her intellectual rights ever granted. The experiment of an *equal representation* of men and women in the Parliament was successfully made. There were sixteen committees of women in the various departments, with a total number of 174 members. Woman's future in the Western Churches is in her own hands.

The last and closing scene of the Great Parliament of Religions was, says an eye-witness, "one that will live for ever in the memory of those who were so fortunate as to be spectators. The Great Hall of Columbus was illuminated by a myriad of lights. Every inch of room was used by the greatest crowd that ever sat within its walls. On the stage, beneath the folds of the flags of all nations, were the representatives of all religions. The dull, black, and sombre raiment of the West only intensified the radiantly contrasted garbs of the Oriental priests." "Twice during the evening flash-light photographs were taken of the historic group on the platform." After several farewell speeches had been made, Handel's 'Hallelujah Chorus'—one of the sublimest pieces of Christian music—was sung. The words of this chorus, as perhaps most readers of this Magazine know, are: "Hallelujah! For the Lord God Omnipotent reigneth; and He shall reign for ever and ever, King of Kings! Lord of Lords! Hallelujah!"; and it is said that the effect produced by it was utterly beyond the power of words to describe. To Christians it appeared as if the Kingdom of God was descending visibly before their eyes! and thousands felt it was the greatest moment in their lives. Three thousand men and women rose to their feet, waving their handkerchiefs and cheering, and not until the chorus had been sung again was quiet restored.

President Bonney uttered the last words spoken in the Parliament, and he addressed them, as he said, to "worshippers of God and lovers of man." He said that the influence which the Parliament would exert on the peace and prosperity of the world would be incalculable. The results of that influence would not soon be apparent in external changes, but would manifest themselves in thought, feeling, expression, and deeds of charity. Creeds and institutions might long remain unchanged in form, but a new spirit of light and peace would pervade them; for the Congress of the World's Religions was the most marvellous evidence yet given of the approaching fulfilment of the ancient prophecy—"Behold! I make all things new!" Henceforth the religions of the world would make war, not on each other, but on the giant evils that afflict mankind. Henceforth let all throughout the world, who worship God and love their fellow-men, join in the anthem of the angels:

> "Glory to God in the highest!
> Peace on earth, good-will among men."

After the close of President Bonney's address the great assembly

joined once more in the Lord's Prayer, and the end of the first great Parliament of Religions was declared.

Those who are able to study the history of the Parliament will have their spirit of human brotherhood deepened, and their mental vision broadened; they will come to see more clearly than before that all truth is from God; and they will learn more fully that all religion, as a subjective experience, is a disclosure, however imperfect, of the abiding presence of the living God in the souls of His children.

T. E. SLATER.

THE BURNING OF MANMATHA.

A HINDU MYTH.

> " I cannot tell how the truth may be;
> I say the tale as 'twas said to me."—SCOTT.

WITHIN Himalay's cooling lap, who rears
His grey head to the foot of Heaven's throne,
Deep in a dale which ne'er has seen the fierce
Dissolving sun, or heard the long-drawn groan
Of howling hurricanes, amidst the moan
Of dropping waters, from the sunlit crests,
Like streams of silver stealing down, alone,
While all the worlds await His sole behests,
In meditation deep, Almighty Siva rests.

If these our mortal eyes, ere dim and old,
Are all too frail to bear the noon-day height,
Of yonder daily sun, who can behold
The Sacred Presence and the dazzling light
Of that Eternal Essence? Who aright
Can guess His form, or portion Him a place,
Describe His nature, or appraise His might?
Who can His secret will and workings trace?
Vain man, that clothes Him with his mortal form and face.

But oft the godhead for some purpose deep
Assumes a form; and now, it pleases Him,

While His pervading soul in wakeful sleep
He sinks, to gratify the vision dim
Of lesser gods, and men whose favour grim
Bespeak a life of virtuous penance ;—
Sages whose feet infirm are near the brim
Of death's dread gulf—all bless the circumstance
That led Him to repose in this most blessed trance.

He sits in mortal form ;—not like this race
Of miserable pigmies, mild and meek
Thro' weakness ; for His godly form and face
Are moulded in a cast, beyond the freak
Of poet's fancy, or of artist's weak
Restricted power ;—upon a tiger's hide
With claws of venom and with many a streak
Of black and red, He sits ; and terrified,
The sylvan songsters hush, the streams assuage and glide.

His legs are folded close ; upon His breast,
Sinewy, broad and deep, of massive mould,
His mighty hands are crossed ; enclosèd rest
The springs of mercy, His twin eyes, and cold,
The fiery fount of justice, on the bold
And spacious forehead, sloping as the steep
Of some huge rock, has waxed ; the locks of gold
Upon His mountain-shoulders, idly sleep
Inert ; and all bespeak a trance profound and deep.

And like the fiery brand in ashes veiled,
His brilliant form appears. Above His head,
With raven wings, and light but leaden-tailed,
Sad contemplation hovering, doth spread,
Like poising eagle from her aery bed
A soft unmoving shadow ; faded leaves
And ripened fruits from native branches shed,
Hang in mid air ; the foliage green that weaves
A cooling canopy, the gentlest sigh not heaves.

The lesser gods and sages view the form
Of Formless Essence with delight ; the while,
A ship without her pilot in the storm,

The Universe is toss'd by force and guile,
And all confused ; Earth's habitants revile
The heedless gods, who wake from joy to find
The lawless anarchy ; with forcéd smile,
Great Indra, with the gods of rain and wind,
Convenes his Council to intreat the Eternal Mind.

The Council seek and gain the welcome aid
Of Brahma and great Vishnu. Then debate
The wisest course to follow : much is said
Of fervent prayer ere it be too late,
And mercy of the Highest : by some the fate
Of man is mourned ; some preach in words full meek
A humble patience, nor would these abate
The doom of destiny ; some call this weak
And fond ; at last great Vishnu thus begins to speak:

" Ye gods that sway the elemental world !
Immortal lords of this sweet Heaven ! behold
Confusion's blood-red banner now unfurled
Athwart the Universe ; woes manifold
Encompass man, nor does your sacred hold
Upon his mind remain ; with madness blind
He spits at Heaven ; he strives for naught but gold,
And fleeting pleasures founded on the wind :
For now in meditation rests the Guiding Mind.

" Attempt we now to rouse the trancéd soul
To reassume His reign ; for then alone
Will Law and Order gain their lost control
O'er all the world ; but sure no mortal moan
Or godly prayer e'er approach the throne
Of contemplation, or unlock the springs,
Entrancéd close, of mercy ; none save one
Can rouse the Resting Soul ; the fine heart-strings
Of all resound at once when Love his arrow flings.

" With deep regret we heard the swelling speech
Of our dear brother Brahma : he requires
Us all to bend in patience, nor beseech
The mercy of the Highest ; the low desires

Of man submit not thus; shall then th' empires
Of Law be so renounced? Shall we be gods
To claim sweet off'rings from man's sacred fires,
And not to shield him timely? Who applauds
Such coward sloth? bethink ye now, ye heavenly lords.

"The Eternal mind, when He awakes, will blame
Such base, unfeeling sloth; then will ye quail
Before His presence with enduring shame;
I warn you now send Love, who will not fail
To rouse great Siva; then will cease the wail
Of all the suff'ring worlds." The gods approve
His wise advice and chant his praise. They hail
The mighty Manmatha, the god of love,
The fairest god of all, the god of gods above.

"Thine are these orbs, immortal God of Love,
These bright and spacious realms, those starry plains,
Our dear abodes; the spot from here above
We view, the transient home where man remains,
Ere he thro' noble deeds these realms attains,
Is thine; all, all is thine; with tender fears,
And sweet affection throbbing in thy veins,
Thou sittest brooding over all thy spheres,
With broad expanding wings, thro' all the rolling years.

"What tho' a god or monarch rule a part
Of spacious Heaven or Earth? Thy mighty sway
O'er god and man is seated in the heart
Supreme; god, peasant, priest, and king obey
Thy sacred power; thy influence like the ray
Proceeding from the pure eternal soul,
Pervades the world, arresting all decay,
And thrills with life its inmost nerves: the whole,
Indued with thee, from changing form to form doth roll.

"'Tis but thy purer self, the purest part
Of thine own soul, that guides the Universe; and see,
Devoid of ruling cares, it rests apart
In meditation; ghastly anarchy
Prevails; the mortal, sunk in misery,

Endureth most, vile lust usurps thy reign,
And in thy altars shines no purity;
Relieve thy worlds, O God, from grief and pain,
And from this baneful trance, the Guiding Mind regain."

Thus Indra sings, the rider of the clouds,
And all the gods sing after him awhile;
A calm and gentle sadness now enshrouds
The face of Manmatha; with mournful smile
He rises; all the anxious gods beguile
Their fears in thundrous shouts of loud salute;
An awful calm, that seemeth to revile
The late uproar, prevails; in silence mute
He eyes the ethereal floor, then speaks, with pain acute:

"Thanks, ye the lords of these fair realms, for all
Your praise of me; erewhile I sweetly slept
On Rati's arms, before our Indra's call
To council; then a dream disturbing crept
Between my lids: methought my Rati wept,
Beating her pink-eyed breasts, and with her hair
Dishevelled, wrung her hands; a vulture leapt
Around my corse in glee, and screamed, Despair!
The bird of omen screeched aloud. Beware! Beware!

"Soon as I rose with sad and tearful eyes,
My sweetest Rati sobbing loud I found,
With hands that propped her head; her doleful cries
My sad heart rent; for in that dream profound
My arms, with force, I had entwined her round,
And uttered dreadful words: I soothed her fears
And kissed away the liquid pearls that crowned
Her soft and snowy breasts; but sure, there nears
Some dire mishap, as by this boding dream appears.

"And when I rose to attend the trumpet-call
Her tearful eyes besought me not to go
But stay with her; but who can view this fall,
The beauteous Universe endure such woe,
With heart unmoved? Then with my mighty bow
I'll rouse the resting soul: Ye heavenly lords!

If any I have wrong'd, forgive ; for lo !
I march to meet my doom. Ye dear abodes,
Adieu ! Remember me to Rati ; farewell, gods."

All hail immortal Muses ! near the fount
Of sweet Castalia, wandering in your prime,
Upon the heights of old Parnassus mount,
Or with more splendour, in a later time,
By banks of placid Avon, in a clime
More cool, where'er ye choose to wander now,
I thence intreat your steps to guide my rime,
And clear my beauty-dazzled brain ; and thou,
Great Kamban, deign thy sweet all-powerful Muse t' allow.

He comes, he comes, adown the vaporous air,
Vibrating with delight and singing sweet
Between his waving golden wings and fair,
As thro' the yellow autumn leaves ; his feet,
On ivory sandals, soft with many a sheet
Of velvet, gently rest ; oblique, behind
His nether limbs of loveliest fashion meet
Enrobed in silken garb ; the curious wind
Disturbs it oft, the beauty of the limbs to find.

On either side his slender waist, the wings
Of beaten gold with gems and emeralds shine
More glorious than the peacock's when he flings
A scornful look around ; upon his fine
Deep-moulded chest that beams like beauty's mine
While bees that suck the honey warble love,
A garland of sweet flowers knit with vine
Moves restlessly ; and this fair wreath above
A garland of the purest pearls and gems doth move.

And like the gorgeous rainbow strung with stars
Of sugar-cane entwined with variant flowers
A bow he holds, with jasmines strung ; in wars,
No quiver bears ; but pours his arrowy showers
With single amaranth of sacred powers,
That when discharged doth leave its like behind ;
So gifted are the blooms in heavenly bowers,

They wither not for sun, nor rain, nor wind,
And when a flower is pluckt, another there we find.

Ere yet the rapid rivulet of my life
Had wended far from its unfathom'd source,
Ere dark unwholesome floods from scenes of strife
Had sullied its pure waters, ere with force
Redoubled, it had leaped o'er leas and moors
Commingling with a sweeter, purer stream,
Ere over-hanging woods had dimmed its course,
I looked on heavenly beauty in a dream,
On beauty such as now on Kama's face doth beam.

Oh for that dream again, but all in vain!
My Muse must labour. Like the Milky Way
Across the sky, a coronal of plain
White flowers adorns his jet black hair; the gay
Dark curls, with intermingling blooms that lay
Like stars, hang down the blooming cheeks; his face
Shines like the Moon entangled in the fray
Of dark divided clouds; and at the base
Of his receding chin fair dimples have their place.

His forehead shines as doth the snowy slope
Of some cloud-crested hill; but oh, his eyes
What ocean depth of beauty, love, and hope
Beneath those arching inky brows there lies,
Despite the scarlet scarf which closely ties
Them up! And from his lips, which half disclose
The rows of pearls behind, with mingled sighs,
A music wilder than wild fancy's flows,
And sweeter than the bees' around the blooming rose.

Thus like a streaming meteor he descends
And lands within the silent bower; when lo!
A wild and most melodious music rends
The stagnant air; like pent-up floods that flow
Bursting their dams, from birds on high, below,
And all around; they gladly dance and sing;
Their lovely plumes and iris lovelier glow;

The streams from heights a louder music bring,
And all the bower with mirth and song and love doth ring.

Then lightly stepping to the front, his dart
Great Kama aims, while birds around him leap
In ecstasy; another, on that part
Where man's heart is, he sends: the wakeful sleep
Is shattered by a sigh, suppressed and deep,
That bursts anon; and now the last dart dashes
Upon the spot; ye gods, in vain ye weep;
The fount of justice flings its lightning flashes,
And Love's corporeal form soon crumbles into ashes.

Then, says the tale, arose a doleful shriek
That tingled all the Universal frame;
But soon the Law prevailed; and then, to seek
Her husband, gentle Rati wandering came,
The sweetest and the beautifullest dame,
And found it all, and in dire grief did groan,
And grovel in his ashes on whose name
She loudly called, and wailed; her piteous moan
Secured that Kama could be seen by her alone.

But ye who doubt the truth of this old story,
Have ye not, tell me, felt the arrow keen
Of Love? Ye have. Have ye beheld the glory
Of his corporeal form? That is not seen.
Then tell me, can ye reconcile between
What ye have felt and what have sought in vain?
Ye cannot, from your sheepish looks I ween;
Then take this tale for truth; nor e'er again
Expect to see Love's form by air, or land, or main.

A. M.

LITERARY NOTICES.

Waymarks in Church History. By William Bright, D.D., Canon of Christ Church, Oxford; Regius Professor of Ecclesiastical History. London: Longmans, Green, and Co., 1894.

THIS book is what it purports to be—not in any sense a continuous history of the Christian Church, but—a setting forth of conspicuous and well-known 'Waymarks' in the onward march of the Church. Comprising, as it does, addresses that had been previously delivered, and recensions or expansions of magazine articles that have appeared during the last ten years, it makes no pretension to unity or continuity of treatment; but the separate subjects dealt with in it are concise and luminous studies of some of the most important crises in the thought and doctrine of the Church. Each cartoon is very clearly delineated; the salient points are skilfully grasped; there is a freshness in the handling of ancient themes; and the writer's style is terse and interesting. One of the chief features and merits of the work is the bearing of old ecclesiastical heresies and controversies on the thought and life of the present day. For the existence of heresies in connection with a religious system of thought such as Christianity is a necessary possibility; and this book is largely occupied with their discussion. The history of the Christian Church has been a very mixed history; on the one hand, great efforts, definite improvement and progress; on the other, perplexing disappointment, inconsistency, degeneracy. In every period of its history, we find the visible Church, both in doctrine and organisation, far below its own ideal. Yet the plant after all is living; and we trace its growth.

In the first three centuries—the period preceding the great Councils of the Church—one uniform type of doctrine had not yet been produced; theology was unformulated. The Church was then a free association; and error was met, not by civil penalties, but by persuasion. If, in the midst of much diversity of opinion, we can still discover a common basis of faith, this must surely be regarded as the faith itself, in its truest instinct; while the alien influences at work present themselves as controversions of the fundamental principles of Christianity. This is manifest in the Gnostic controversy, to which one of the earlier and best chapters of the book before us is devoted. The tendency of Gnosticism is always to make the element of knowledge predominate over that of the moral life—the distinctive element of Christ's religion; it changes religion into theosophy. It was, indeed, in the first centuries, not so much a scheme of perverted Christian thought, as one of "Heathenish thought adopting some Jewish and some Christian elements." This characteristic of Gnosticism should be instructive in the present day when a non-Christian use is often made of Christian terms, and even a

non-religious use of the name of religion itself. The Gnostic teachers said in effect to the Church, "Put your creed into our hands, and we will make something of it for you; in itself it is limited, unscientific, behind hand; you do not yourselves understand the great ideas of which its terms may be made a symbol." Much the same attitude is assumed towards Christianity by the theosophy of to-day. The earlier Gnostics looked down on ordinary Christians as "men of mere faith," "knowing nothing about creation." But what was the result? Such a term as 'redemption', for example, was detached from all ethical and spiritual ideas, and made to mean 'full intellectual development'. The metaphysical conception of a First Principle superseded the idea of a moral and personal God, as is the case in modern theosophy; and religion in its true sense was undermined. And with the personality of God went the personality and free-will of man. But human speculations could not take the place of revealed truth. It remained, and they passed away. Theology took form in the hands of Irenæus, probably the most learned Christian of his time. His *Refutation of the Knowledge falsely so called*, written about A.D. 180-185, is a great work; and we clearly see why the Gnostics failed to absorb Christanity. The "unyielding kernel of truth" was the "authoritative personality of that unique, Divinely peerless Master, in whom and on whom the believer could be rooted and built up." Irenæus, and those whom he led and taught, held this faith in their heart of hearts, and by it they prevailed.

All the great ante-Nicene heresies—those, namely, that troubled the Church before the Council of Nicea formulated the Christian faith—gather around the doctrine of the Divine Sonship of Christ. Canon Bright makes a valuable contribution to the Arian controversy, and points out its issues and its lessons. Christianity pre-supposes the monotheism of the Old Testament, but superadded two other doctrines which were specifically its own; that God has an only, or 'own' Son, in an unique sense, and that this Son is Himself really Divine. That God is one was admitted on all hands; but one set of thinkers—the Humanitarian—rejected the divinity of the Son, lowering him to the position of 'foremost' in a whole family of 'Sons'; while the Sabellian, desirous of making Christ as divine as possible, represented Him as simply the Father Himself, in a certain phase of His manifestation. Thus do partial views, prompted by a too impatient logic, result in self-contradiction. Arianism—so called from Arius, an eminent parish priest of Alexandria—was a revolt from Sabellianism. It insisted on the reality of the Sonship; but drew the inference that, if a Son, He must have come into being after His Father, and could not, therefore, have been co-eternal. He is "the eldest and most glorious of the beings made by God:" He is "all but God," and "in a titular sense we may call Him God." This formidable heresy, springing from a desire to rationalise

the idea of the Christian Trinity, has again and again revived, in later Church history, after seeming to be long dead, as when Clarke called forth the strong polemic of Waterland. It says in effect, "Much better to remove a stumbling-block from the path of outsiders who are always enquiring about Christianity, what it really affirms, to what it would commit them if they embraced it, than to maintain the unthinkable notion of an 'Eternal Sonship'." In the present day the Arian view has its supporters, who regard it as a platform between orthodoxy and Unitarianism. In reality, however, it is no platform, but a slope, having an intrinsic incoherence of theory. It acknowledges Christ's claim to worship, while it saps the only true ground of such a claim. The valiant Athanasius spent his strength and life in fighting against it. And well he might; for if Arianism had taken possession of the Church, she must have made confession that, in trusting Christ absolutely, in giving Him intensest love and unqualified obedience and devotion, she had been carried beyond the verge of idolatry. Arianism, "while professing to adjust on a rational basis the relations of Christianity to its Founder, was encountered by the fatal objection that *the Founder was the religion*; so that any tampering with His Personal majesty did not touch merely an accident of the system, but was a direct blow at its fundamental condition and character." And so the pagan taint becoming visible in the heresy, "the brand of heathenish creature-worship was fixed on the forehead of Arianism." The Church safeguarded her belief in the stately language of the Nicene Creed, which declares that the Son is "of one essence with the Father;" meaning by 'essence', "a genuine and peerless Sonship, interior to the infinite life of the Divine Being."

Arianism was bound to produce a vehement reaction; and it is a pregnant fact, as Cardinal Newman says, that one of the most zealous of Athanasius' companions—Apollinaris—fell into a heresy of his own. Solicitous for the 'indivisible singleness' of Christ's Divine Person, and zealous for the sinlessness of the Saviour, he denied to Him a distinct human personality, and substituted the Eternal Word or Logos for His 'rational soul' or 'human mind'. This in effect cut at the root of redemption. Christ came to save the whole of human nature: all that needed redemption was assumed by Christ as 'Redeemer'; and the rational soul, being precisely that which had misused the gift of free-will, did pre-eminently need redemption.

Two subsequent forms of a one-sided and erroneous Christology distressed the Church in the next age—Nestorianism and Eutychianism. The first laid stress on Christ's real humanity, even to the extent that "He had to curb an interior sinful element," but maintained that this was incompatible with His being personally Divine: He was, indeed, "only the Saint of Saints." The second was a violent recoil from this, and implied "an absorption of manhood into Godhead;" it denied the 'two

natures' subsisting in Christ *after the Incarnation—that* He had not really assumed our humanity; thereby divesting Him of the essential quality of "a true Second Adam, a fitting Mediator, a sympathising Elder Brother." Leo the Great was the spokesman of Catholic thought in this new controversy, for each error was destructive to true Christian belief; and from his famous 'Tome' was taken the phrase accepted by the Fourth General Council, that Christ "exists *in* the two natures," and that He will be "both God and Man to all eternity."

The question stirred by Pelagianism—another 'Waymark' well defined and discussed by Canon Bright—was not, indeed, peculiar either to the fifth century or to Christianity, but has been a universal problem which all religions and philosophies have, more or less, endeavoured to solve. It is the question of Divine influence on the moral freedom of man. Pelagius denied the necessity of 'grace'—the Christian sense of which word was so strongly insisted on by St. Augustine. This denial was based on another—the denial of what is called 'original sin', or the corruption of our moral nature. Pelagius was really anxious to raise the moral tone of easy-going Christians who abused the doctrine of 'grace'; but the result of his one-sidedness was to impair the sense of sin, and to lower the standard of Christian perfection. And in the religious thought of the present day, a modernised Pelagianism is discernible. There is an enfeebled sense of the malignity of sin; and the Divine claim over men is but faintly recognised. 'Grace' is undervalued. Man can strive after improvement without the presence of a "living and holy will." Such a tendency necessarily affects Christology. "When Christianity is regarded as mainly educational, when the lines which distinguish it from a high civilisation are effaced, Christ will be thought of as mainly a moral hero, an external model rather than a fountain of recreative energy." We hear Him thus 'admired' and thus eulogised; but in the process His religion, built on the Incarnation, is denuded and impoverished; the vital warmth goes out of it.

Interesting biographical sketches are given of Cyril of Alexandria, of 'the Venerable Bede', the father of English Church history, and "the best type of the best age of Saxon Christianity," and of Archbishop Laud, of whose worth the Canon thinks that "a juster estimate may by this time surely be formed." Some will no doubt be of opinion that in seeking to do justice to Laud, the writer has failed to fully appreciate the spiritual power of Puritanism; but no one will care to deny that the religious champion of royalism was 'pious', in the Anglican sense; that, ecclesiastically speaking, he saved the English Church; that his enemies have done scant justice to his great abilities; but that withal he was singularly deficient in geniality and sympathy, and too little of a statesman.

Macmillan's Colonial Library.

A Modern Buccaneer. By Rolf Boldrewood.

MR. BOLDREWOOD has broken somewhat new ground in the present book. He has left the bush and the mine to introduce us to the thousand isles that gem the sunny Pacific. His hero is a young 'cornstalk', with the adventurous blood of a bold seafaring race in his veins, who rejects the peaceful mercantile career open to him in Sydney, to go to the 'Islands'. Here he becomes entangled with an American skipper of a type now almost extinct. In his company he visits many of the islands. His captain distinguishes himself by proceedings savouring strongly of piracy, and finally, after shipwreck, being captured by an English man-of-war, makes his escape and vanishes from the pages of the novel. The hero has kept himself free from complicity in all unlawful actions and is taken by the English man-of-war to Norfolk Island, where he marries a Pitcairn girl, the very embodiment of pure, vigorous womanhood, and, returning to Sydney, lives happy ever after.

The story is written with all its author's accustomed nerve and dash. Its interest lies not so much in the plot as in the vivid pictures it gives of island life and the lurid light it throws on the iniquities of 'trade' and 'blackbirding', now happily for England's credit practically extinct. Some of the incidental stories which are told of doings in these islands are perfectly horrible. The scuttling of the *Inga* at Ocean Island and the murder of its crew; the fight on New Britain; the kidnapping of Lalia; all these are based on fact and bear eloquent witness to the lawlessness which thirty years ago turned these fair islands into a veritable pandemonium of rampant vice and cruelty. As a picture of a state of things which has vanished the book is perfect, and will be read with interest by both colonists and Anglo-Indians.

Katharine Lauderdale. By F. Marion Crawford.

ONE cannot but admire the airy way in which Mr. Crawford flits from one part to another of the habitable globe, finding himself at home wherever he may choose to alight. India, Persia, Turkey, Italy, America,—he knows them all, but he loves Italy best. Meantime, however, he is to take us to America once more, and apparently he intends to entertain us there for some time, for *Katharine Lauderdale* is a tale of New York, and its sequel has already begun to appear in the *Century Magazine* under the title of *Love in Idleness.* A rich uncle who is a bachelor, a pretty grand-niece, Katharine Lauderdale, who persuades her second cousin Jack Ralston to contract a secret marriage with her in the hope that the family will become reconciled to the match when they learn that it is really beyond their interference,—these are the elements of the plot of *Katharine Lauderdale.* The moral interest of the story is somewhat unusual in a novel, though common enough in actual life.

Jack Ralston is heavily handicapped: he is comparatively poor, yet he is incapable of doing anything whereby he may make for himself an independent income; he has, besides, an over-mastering love of strong drink. Will the love of a pure and beautiful girl drive out the demon without such aids as temperance societies delight in? Jack Ralston is deeply in love with his cousin, and he has a gentleman's sense of honour which helps mightily in his emancipation. It is all very well managed by Mr. Crawford, but we think that we are justified in complaining at our author's trick of perpetually reviewing the situation, which swells the dimensions of the book while it spoils the artistic composition of the tale.

Longmans' Colonial Library.

The Sign of Four. By A. Conan Doyle.

THIS is another of the great Sherlock Holmes cycle of epics. It deals with subjects fairly familiar to readers of detective stories—mysterious deaths and robberies and the preternatural sagacity of the detective in unearthing the perpetrators of the crimes. The book hardly shows Mr. Conan Doyle at his best. The plot is eminently improbable, though this defect is redeemed by the fact that it affords scope for Sherlock Holmes' wonderful faculties to assert themselves. There is a vein of humour, in the Pickwickian acceptation of the term, about the brothers Sholto which is rather refreshing, and the grotesque manner of reparation they arrange for their father's fault is certainly unique. The story will serve well to amuse an idle hour when other entertainment is not to hand, but it cannot be said to possess any other very decided merit.

Practical Botany for Beginners. By F. O. Bower, D. Sc., F. R. S. London; Macmillan and Co., 1894. Price 3*s.* 6*d.*

THIS useful little book is based on the larger and more advanced *Course of Practical Instruction in Botany,* written by the same author in conjunction with Professor Vines. The name of Professor Bower is a sufficient guarantee that the work is reliable, and we may add that the descriptions are clear and concise. The course of instruction prescribed is not one that an average student could get through without the help of a teacher, but we do not think this is a defect. The types selected embrace all the more important forms, from the flowering plants to the moulds, and the majority, or at least sufficiently allied species, can be obtained in India. We are somewhat surprised to find that the author omits the usual unicellular types, such as yeast and hæmatococcus, but possibly he considers they are better included in a work on General Biology. There are comparatively few illustrations, but to have increased their number would also of course have increased the cost of the work, and figures are less

necessary in a practical than in a general text-book. A chapter on practical methods, and an appendix, describing all the reagents in general use, add to the usefulness of the book.

Micah Clarke. By A. Conan Doyle. School Edition. Longmans' Supplementary Readers. Price 1/6. London and New York, 1894.

This adaptation of Dr. Conan Doyle's famous novel is intended as a reading-book for Standards V. and VI. in English elementary schools. The tale is one that is well suited for such a purpose, bright and interesting in narrative and simple yet idiomatic in style. The present edition of it is well illustrated, the vocabularies and notes are clear and sufficient, the printing and arrangement are all that could be desired. High school pupils in this country might go farther in search of a suitable book for improving their English and fare worse.

We have received from Messrs. Cassell and Company specimens of several educational works published by them. Among these are several volumes of their Modern School Series, including three coloured readers for infant classes and a series of geographical readers for the Standards. These volumes seem well suited for the classes of pupils for whom they are intended. The geographical readers contain much interesting matter, though some of the statements made with regard to the Presidency and the city of Madras show that some parts of the world were not so well known to the writer as they ought to have been.

Besides these volumes we have received *This World of Ours*, by H. O. Arnold-Forster, and *Object Lessons from Nature*, by L. C. Miall. The first of these forms an introduction to the study of geography, and the second is intended as a first book of science. Both authors deal with their subjects in a clear and interesting manner; and we commend both books to the attention of teachers. It is impossible, of course, that room can be found in a school curriculum for all the good books that are being issued from the press; but the two before us well deserve the patronage of teachers, and we have little doubt but they will commend themselves to many. A special feature of these and of the other volumes referred to in this notice is their wealth of illustration.

From Messrs. Macmillan and Co. we have received a geographical reader by C. B. Clarke. The name of the author of this book is unfortunately no guarantee of its worth, as all who have looked into his *Class-Book of Geography* know; and we regret our inability to find any merit in the reader before us. Why the book should be called a 'reader' we do not know; for much of the information contained in it is set forth in a most disjointed style. But it is evident that the author does not possess the literary qualifications necessary for writing a book of this kind.

NOTES AND EXTRACTS.

THE recently issued Report of the Travancore Census contains much interesting matter. It is apparently intended not merely to furnish the statistics of the State, but also to supply a handy guide to the history, manners, and customs of the various classes of the people. Mr. Nagam Aiya, the Census Commissioner, has, for example, devoted something like 100 pages to a description of the Brahmins of the State, including in it a great many points which are by no means peculiar to those of Travancore. Obviously it was impossible to treat all the castes at a proportionate length in a single Report. Practically therefore, the Brahmins and the Nairs alone are dealt with, but we are assured that the information collected with regard to the other castes will lie over to be used on another occasion.

Passing to the statistics themselves, we find that the population of the State is 2,557,736, an increase of 156,578, or 6·52 per cent., upon the census of 1881. There seems to have been considerable migration within the State, but little emigration from or immigration into it. The inland taluqs tapped by the roads constructed within the last fifteen years share the largest increases. The proportion of the sexes is returned as 98·21 females to 100 males, a result which points to an unwillingness to give information as to the women of the family. Mr. Nagam Aiya's theory is that cholera dealt more hardly with the females than the males—an explanation which neither is based on trustworthy data nor accounts for all the facts. The peculiar conditions of the country prevent the present returns as to marriage from being satisfactory. This is the first Travancore census in which an attempt has been made to obtain information under this head, and the experience of this census leads Mr. Nagam Aiya to suggest a more complicated table for use hereafter. It is clear that if any approach to accuracy is to be made, in view of the peculiarities of Nair marriages, some such plan as he suggests must be followed. The Commissioner states that "early marriages are not so frequent here as in the other Indian provinces." The figures for the Northern Provinces of India point certainly to the prevalence of early marriage there to a far greater degree than in Travancore, and it is possible that even in comparison with the Madras Presidency and Mysore the marriage customs of some sections of Travancore society may give that State the slight superiority in this respect which the figures seem to indicate. Mr. Nagam Aiya's contrast between Mysore and Travancore in the matter of widowhood may receive some of its colour from his desire to disparage a rival 'Model-State', but it contains one of the strongest testimonies we know to the woes of the Hindu widow—a testimony which if given by an Englishman would have been denounced as an absurd exaggeration. "The 'unfortunates' in Mysore

are fearfully large in numbers, being one-fourth of the female married population, and only those who understand what this Hindu widowhood means can realise the horrors of that society where 25 per cent. of the women have become widows. If this is the proportion of widows among the *total* female population, the reader can easily guess what the proportion of such would be in the small numbers of the *higher* castes of the Mysore population. That proportion may be put down as ranging from 40 to 50 per cent. of the female population, most of them coming under the classes whose remarriage is prohibited by the Hindu Sastras or customs. This is surely a state of things fearful to contemplate and as such beyond the writer's powers of description. It is scarcely necessary to darken the picture by reminding the reader of the horrors of what is known as 'virgin widowhood,' which no man of refined sentiments can either defend or dilate upon." It would be interesting to ascertain whether the proportion of widows to the total of the married women among those classes which follow the Sastras is not as high in Travancore as in Mysore. At any rate the evils of early marriage and widowhood in Travancore would seem to be so 'horrid'—whether confined to a small section or a large—in the eyes of one Dewan Peishcar at least, that it is to be hoped he and those whom he can influence will do what in them lies to remedy them.

Not much importance can be attached to the returns under the head of Infirmities. The lepers number three times as many as in 1875, but the insane, blind, and deaf mutes have decreased, while the lame are no longer counted. But even the Commissioner acknowledges that it is impossible to treat the figures as approaching accuracy.

Under the head of Education also there seems to have been difficulty in securing correct information. The statistics of the Educational Department give 104,616 as the number of persons under instruction. The census returns only 61,642. The attempt to explain the discrepancy on the gratuitous assumption that the 50,000 children taught in pyal schools were omitted from the census returns seems scarcely satisfactory. The Report raises a note of triumph over the comparative figures for the Madras Presidency and Travancore under this head. Only 87 per cent. of the population are illiterate, as compared with 92 per cent. in the Presidency. Similarly with regard to female education the Travancore percentage of illiterates is 97, as compared with 99 in the Presidency. This superiority is of course largely due to the larger proportion of Christians in the Native State and to the educational work hitherto carried on by the various Missions within the province If the hindrances thrown in the way of this work by the recent reactionary regulations be allowed to remain, this legitimate cause of exultation may be absent from the next Census Report. The Christians stand highest in the proportion both of their males and their females who are educated.

Progress seems to have been made in all departments of educational work. Of higher education Mr. Nagam Aiya reports :—"The College is full, and the district schools are getting crammed with boys from the surrounding villages, whose eagerness for study and the sacrifices of whose parents for their education are out of all proportion to the gains in view, and in one of the mofussil towns where 10 years ago the number of pupils did not exceed a hundred, a schoolhouse is being built to accommodate a thousand boys, and this represents the general state of feeling with regard to education throughout the land." However, since 1875 the number of educated persons has increased by only 5 per cent. In the Dewan's concluding remarks he draws from the tables the inference that "primary education is found to have made rapid progress in the country, and the lower classes are receiving a fair share of attention." It is to be hoped that he will abandon the ill-guided policy he lately inaugurated, which can only check this promising progress. In the land of the Nairs it is not strange that female education should have found a congenial soil. In the census year 13,937 girls were under instruction. Of educated women seven out of ten belonged to the Nair community. It is interesting to notice that two Nair girls offered their services as census enumerators. "Their applications were not countenanced," however; and it would thus seem that though the Travancore Government is glad to take credit for the growth of female education, in practical details it has not much sympathy to spare for the educated woman.

The figures relating to Religion, including the new tables on Sect, give as good a result as might have been expected. The returns under the general head of Religion are probably fairly accurate. They are as follows :—Hindus, 1,871,864; Christians, 526,911 ; Mussalmans, 158,823 ; Jains, 10; Parsi, 1 ; Jews, 125 ; No Religion, 2. On the last item Mr. Nagam Aiya writes :—"They might be either Agnostics or Atheists. They are both 'Englishmen', and I did not therefore think the entry was due to any mistake or misapprehension."

It was of course too much to expect that the tables relating to Sect should be filled up accurately on this the first time of their use. All the enumerators apparently did not understand the difference between caste and sect. Only 29 per cent. of the Hindus returned themselves under the several sects. "The remaining Hindu population, or 71 per cent., returned themselves under 'Not stated', not because they were obstinate and would not admit their sects, but because they were mostly innocent of what their sectarian religion was"—a striking illustration of the practical shapelessness of that congeries of conflicting religions which goes under the name of Hinduism. It was for Christians, however, that the column for sect was mainly intended. The Roman Catholics according to the Census number 279,197, or 53 per cent. of the total number of Christians. The Syrians are returned as 176,574. The returns for

other sects are remarkable, the confusion being chiefly due to the 25,739 returned as Protestants and the 28,796 'Not stated'. Those returned as Church of England number only 16,468, the Congregationalists only 113, whereas the Mission returns of the C.M.S. and the L.M.S. report 24,218 and 46,497 adherents respectively. The solution of the problem seems to be to add to the Census figures for the Church of England some 8,000 of the 'Protestants' and 'Not stated' and to reckon the remainder of these classes as adherents of the L.M.S., which would bring the Census and Mission returns into harmony. Mr. Nagam Aiya divides the 'Not stated' proportionally between the Roman Catholics and the other missions, but there is no reason to believe that Roman Catholics would be found among the 'Not stated', their 'sect' being so clearly marked; and the process gives a result inconsistent with all other sources of information.

The general figures for Christianity in the State show the folly of the recent intolerant legislation. When a religion can claim 206 adherents out of each thousand of the population, it might seem to have a claim to more respect than it has received in certain quarters.

A few other facts may be stated succintly. Of the 26 distinct languages spoken in the country Malayalam is predominant, claiming 81 per cent. of the population, Tamil following with 18 per cent. The familiar use of English is spreading. In 1881, 4 in 10,000 used it as their mother-tongue, now 6. Under the head of Occupations we notice 41·39 per cent. engaged in agriculture; 25·46 indefinite; 16·84 per cent. in the preparation and supply of material substances; 6·42 per cent. in commerce; 3·14 per cent. in personal services; 2 per cent. in Government service; and 1·72 per cent. in professions. The taxation per head is Rs. 2-5-1, as against Rs. 2-7-2 in the Madras Presidency, and there are as yet no local rates in Travancore. For the first time, the towns have been separately treated. Trivandram, Alleppey, Nagercoil, Quilon, Vykkam, Kottayam, Shenkotta. and Aripad alone fulfil the conditions laid down, the principal being a population of 5,000. Trivandram, with 27,887 inhabitants and Alleppey with 22,768, alone exceed 20,000. The urban population is only 4 per cent. of the whole—whereas in the Madras Presidency it is nearly 10.

The Census seems on the whole to have been well carried through. It is undoubtedly a great advantage that so experienced an official as Mr. Nagam Aiya should have been at hand to conduct it. His suggestions throughout seem to have been sensible, and the shortcomings of his enumerators and the want of intelligence or willingness to give information shown by some of the people cannot in justice be allowed to detract from the credit due to him as *Commissioner*. *His Report*, if not specially distinguished either by style or insight, is careful and interesting. It would, we think, have been improved, had the note of eulogy upon the Government been less audible, and had the writer been able to

get rid of the idea that it was necessary to show that Travancore is the Model State.

In the August number of the Magazine we noticed an important article on 'The Pariahs and the Land', contributed by the Rev. W. Goudie to the July number of the *Harvest Field.* The conclusions reached by Mr. Goudie in that article were somewhat as follows. The pariahs, though nominally free men, are practically serfs, since their only choice lies between village service on their masters' terms and starvation. What they need is an alternative means of obtaining food. The cultivation of waste land presents itself as the nearest and on the whole the best means to that end. But, with few exceptions, the pariahs have neither the capital nor the intelligence and industry necessary to make them successful cultivators. Along with concessions of land they need a kind of help which the Government cannot give them but for which it refers them to philanthropic bodies, that is, for the present at least, to the missionary societies. The pariahs, on their part, are not slow to ask for help where help is most likely to be found. This gives rise to an important question in connection with the amelioration of the pariahs—the relation of the missionàries to the pariah land problem. Mr. Goudie has also dealt with this question; and his article on the subject, which was published in the August number of the *Harvest Field*, deserves the attention of all who are interested in the condition of the pariahs.

The main question dealt with by Mr. Goudie is the question, 'What ought the missionary to say to those who seek his assistance?' Before answering this question Mr. Goudie indicates some of the ways in which the missionary is likely to be called upon to give help. Speaking generally, however, Mr. Goudie says that the missionary who would undertake to befriend the pariah must become to his people advocate, almoner, and teacher. He may sometimes escape the second office, but he will invariably be called upon to fulfil the first, and cannot afford to relinquish the third. To show definitely what the missionary may be called upon to do Mr. Goudie gives examples of cases that he has had to deal with himself. Of these the most hopeful are those in which pariahs have succeeded in obtaining plots of land and cattle for ploughing, and show signs of ability to become successful cultivators if they had fair play. But the ways in which the older ryots can harass these newer cultivators are many and various; and not less grievous are the many forms of injustice to which the pariahs are subjected by village officials. The water supply, Mr. Goudie says, is a constant source of trouble. A class of cultivators to whom it is more difficult to render help includes those who have obtained land but have no capital with which to work it, and have therefore had to borrow money at the very outset. These may or may not be improvident, but they become an

easy prey to the money-lender, and their land is rarely free from encumbrance. The third class of pariahs to whom the missionary will be called upon to render help is by far the largest class. It comprises those who are without land but who are clamouring for possession of the waste fields in their neighbourhood.

The circumstances of each of these classes largely determine the nature of the help asked for in each case. Cultivators of the first class will sometimes derive great benefit from the fact that a missionary is stationed in their village or even occasionally visits it. But they will often stand in need of counsel and advice, and when involved in a lawsuit they will need some one to plead their cause for them. If the missionary is to render effective help to pariahs of this class, it is necessary, as Mr. Goudie says, that he should understand the systems of land tenure that obtain in his district and be familiar with the structure of village communities and the habits and characteristics of village life. To cultivators of the second class the missionary will generally be called upon to do more than act as adviser and advocate. Money at a reasonable rate of interest is what they most require. Whether or not money ought to be advanced to them is a question which can only be decided with reference to their circumstances in each case. The help they need, Mr. Goudie says, is such as scarcely any business house would render, yet such as Christian men may at times render on sound business principles. In regard to the third class of needy pariahs Mr. Goudie says that the wisdom of helping them depends entirely on the evidence they give of ability to cultivate land when they obtain it. For the sake of the people themselves schemes for helping them should be as little of a charitable nature as possible; yet just as it may be a kind and a wise thing to pay a boy's fees in school without asking for any return, so it may be kind and wise to help a poor man to obtain a pair of bullocks. It is one of the best features of all that Mr. Goudie has written on the pariah question that he has no cut and dry scheme for solving the many difficult problems connected with it. On one thing, however, he has all along strongly insisted. That is that the pariah to be a free man must be a new man; and that the success of any efforts which missionaries may make to ameliorate his social condition will be determined chiefly by the extent and faithfulness of their efforts to improve his moral nature.

Having indicated the various offices required of a missionary who would take up the cause of the pariah, Mr. Goudie proceeds to answer the question, Ought he to take it up? He accepts the principle that as a rule it is no part of a missionary's duty to improve the material condition of the people. It is the missionary's duty to train and form character. But the pariah problem, Mr. Goudie holds, is one that cannot be dealt with by purely moral methods. Unkindly circumstances have

destroyed or at least put fetters on the very manhood of the pariah, and the first service that anyone can render to him is to loose him from his bonds. At present, in the great majority of cases, the environment and the conditions are wanting which are essential to the development of character and stable spiritual progress. Mr. Goudie therefore holds strongly that no missionary can do his duty by the pariah who ignores the social problem.

In conclusion Mr. Goudie draws attention to some of the more important principles by which missionaries ought to be guided in their dealings with the pariahs. The first is that the work of social help ought to be separated as far as possible from that of making and enrolling converts. The second is that missionaries should always keep the true end of their work in view and allow that to govern their dealings with the people. The tendency to do for the people what they can do for themselves must be withstood from the first. It is easy, Mr. Goudie says, to give an alms, it is altogether another thing to touch and awaken those impulses of life from which a new nature may grow. A third principle essential to work of lasting value is that missionaries should not expect rapid results or be unprepared for disappointments. To make pariahs successful landholders and good Christians is work that demands the highest faith, the greatest patience, and the utmost perseverance. If this work is to be well done it must, as Mr. Goudie says, be organised and brought into line with other parts of missionary service. "At present it is left to individual men, and many are half ashamed of it. We are not ashamed of our schools and hospitals, neither need we be ashamed of helping the poor out of their bondage, provided always that such help is not used to purchase an empty profession of Christianity."

COLLEGE NOTES.

A STEP that ought to result in great permanent benefit to the school department, and in some degree also to the College, is likely to be taken soon. The Council has a scheme before it by which Teachers, Tutors, and Pundits who join a Fund which it is proposed to establish, may retire with a considerable allowance after twenty years, and a much larger allowance after thirty years, of service. It seems likely that for those who begin their service after the Fund has got fairly into working order the entire sum obtainable on retirement will be in the former case more than four times and in the latter case perhaps from six to seven times the average annual income during the period of employment. For those already in the employment of the College, the benefits that will

accrue must of course in the very nature of the case be less; but even to them the benefits will prove, I hope, to be very substantial. Not indeed that I am in a position at present to say positively what exact amounts will be secured for contributors. They may possibly be greater than I have just said. The whole subject is still only under inquiry. Nor indeed is this the place where the details of any arrangement of the kind may be fittingly discussed. At the same time I am sure that former students will be glad to know that such a scheme is in contemplation, as also to know something about how it is intended to work it out. By and by, when the Council has arranged the whole affair, I may probably give a fuller account of it. In the meantime it will be enough to say that there are three main sources from which the Retiring Fund is to be supplied. There is to be in the first place the contribution by each Agent of the College who may join the Fund, of a proportion (the exact amount of which is still unsettled) of his monthly salary. In the second place, the Council is to set aside from College funds, for the benefit of each contributor, a sum equal to that which is thus contributed by himself. In the third place, there is to be a certain capital (to which it is hoped that subscriptions will be made by friends both in this country and at home), and the interest on this capital is to be available for adding as much as may be to the amounts forthcoming from the other two quarters.

I have every hope that all details will be arranged before the close of the present year and that the Fund may begin its history on the 1st of January, 1895. I hope also that other institutions which aim at taking a permanent place in the educational apparatus of the country, will soon begin to consider the propriety of following the example which we propose to set. Few things in the way of pecuniary arrangement will do so much to make any institution stable and permanently useful as a smoothly working Retiring Fund, possessing some such features as I have briefly indicated.

I HAVE had a number of communications from former students who speak their minds—some of them very freely indeed—about the little explosion of ill feeling against me which has shown itself recently in some newspaper articles and letters and in sundry other ways. To some of these communications I have been able to reply, but not to all. I may say a word about the matter here. Now I am always thankful for the sympathy of friends; but in this case I have a certain feeling of regret that my friends should have thought the matter worth their notice. In this country there seems to be an altogether excessive idea of the value of popularity; and in estimating popularity aright, I fear that former students of the College are not very much more advanced than their neighbours. After all, it is not a great thing that old adversaries should

have found some new sounding boards, and been enabled accordingly to make a little greater noise than usual. In the end, baseless charges—though I admit that the end may sometimes be delayed—hurt those alone who condescend to make them. That ought always to be borne in mind. It is as sure as that this world is under moral government. And it ought to be borne in mind even more carefully that for one who has any real work to do, whether great or small, his popularity or unpopularity is a matter of quite secondary importance. Nay, unpopularity for a time may sometimes be the very thing that the welfare of his work requires. The true line of action is to do what is right, and calmly to leave all consequent applause or censure to the wisdom or unwisdom of the unlookers. Those who either do things or refrain from doing them for the sake of popularity, may often get what they seek for, but it does not last long and is not worth having even while it lasts. Thus, while sincerely thanking those who have communicated with me so kindly, I am able to assure them that mere groundless personal attacks never greatly trouble me. If any little popularity I have hitherto enjoyed has been lessened by recent abuse, it will ere long return; and even if it should not, I can get on very well without it. If I had cared very much one way or other about mere popular applause, I should have left Madras long ago. Rather, perhaps, I should have never come to it.

I HAVE been asked by the Committee in charge of the College Day celebration to announce that the date fixed for this year is Monday the 31st of December. I daresay most of those concerned have been made aware of this already through the ordinary channels of information, but there is no harm in my reminding them of it here. I have been also asked to say that arrangements will be made for those who wish it to dine together, or rather for their dining in separate companies, in the same way as in former years; and that notice as to the places set apart for the purpose, as to the charge, and other necessary details, will be given in due time. It is requested, however, that those who may wish thus to dine on the 31st of December will give notice of their intention to the Secretary, Mr. T. Ramakrishna Pillai, B.A., F.R.H.S., Thottakadu House, Poonamallee Road, at least three weeks before the appointed day.

I trust that part of the celebration,—at least the general meeting in the evening—will be held in the renovated Anderson Hall. I have, however, suffered so many things from the dilatoriness of workmen and contractors that I am slow to give any definite pledge on this point. But I may say that there is no good reason why the Hall should not be, and that at present I believe it will be, in a fit state for use three months hence. I do not indeed expect that all the additions which are being made to the building will be finished so soon, but the Hall itself ought

certainly to be complete long before the year closes. It will be very appropriate if it should turn out that the College Day meeting is the first public occasion on which use is made of the renovated Hall.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

VARIOUS changes were made this year in the constitution of the Sections of the British Association, the most important of which were the formation of a separate Section for Botany and the revival of the Section for Physiology. Professor E. A. Schäfer presided over the latter Section, and in his opening address showed how thoroughly justified the committee were in forming the Section again in view of the activity with which physiological investigations are being carried on at present. Various obscure subjects are being elucidated in a manner calculated to create a most absorbing interest in them. There is, for example, the physiology of the ductless glands, such as the thyroid gland and the supra-renal capsules, which are being found to have most important functions. Another example of an obscure subject upon which light is being thrown is the function of the pancreas. It has been found that if instead of diverting its secretion the pancreas is bodily removed, the metabolic processes of the organism and especially the metabolism of the carbohydrates are entirely deranged, the result being that permanent diabetes is produced. If, however, even a small portion of the gland is left within the body, the carbohydrate metabolism remains unaltered, and there is no diabetes.

ANOTHER obscure physiological problem on which light is being thrown relates to the structure and function of the 'attraction particle', as it is called, which has been found to exist in every cell, whether animal or vegetable. It is well known that the body of every animal and of every plant is made up of minute corpuscles, which are formed of protoplasm and which contain at least one nucleus. This was practically all that was known about them until quite recently when various observers discovered that in every cell the protoplasm shows a tendency to radiate from or converge towards a particular point. At this point they always found a minute particle, which, since it exerts a special attraction upon the rest of the cell-substance, has been termed the attraction particle. It is so minute a body that in a cell which is magnified a thousand diameters it appears no larger than a pin point. Nevertheless, as the result of the researches of Heidenhain and others, it has been found to be, in Heidenhain's words, " morphologically, physiologically, and chemically

a structure *sui generis*; not merely a separate portion of nucleus or of protoplasm but an organ of the cell with definite functions and having a definite existence of its own." Such results clearly indicate, as Professor Schäfer pointed out, that there is not an organ of the body, however small, however seemingly unimportant, that we can presume to neglect.

"All is concenter'd in a life intense
Where not a beam, nor air, nor leaf is lost,
But hath a part of being."

The most important communication made to the Chemical Section of the British Association was an announcement by Lord Rayleigh and Professor Ramsay that they had discovered a new gas in the atmosphere. Lord Rayleigh has been for many years seeking to determine as accurately as possible the densities of various gases. Some time ago he made public the fact that in the case of nitrogen he obtained different densities according as the gas was obtained from the atmosphere or from chemical compounds, and that this seemed to him to point to the conclusion that atmospheric nitrogen, when purified from every other known constituent of the air, is still contaminated to the extent of about 1 per cent. with another gas. Since then Lord Rayleigh and Professor Ramsay have been trying to isolate the gas. They have now devised two methods of doing so. The first is to pass electric sparks through a mixture of air and oxygen confined in a eudiometer vessel over dilute caustic potash. The oxygen and nitrogen unite, forming nitrous and hyponitric acids, &c., which are absorbed by the potash. This process is continued until no further contraction taken place, and the excess of oxygen is then removed with pyrogallol. The other method of obtaining the gas consists in passing air over heated copper to remove the oxygen and then over heated magnesium to remove the nitrogen.

The density of the gas obtained by either of those methods is 19·09, and it appears to be present in the atmosphere to the extent of about 0·8 per cent. No liquefaction occurs when it is compressed at ordinary temperatures. Inertness seems to be its chief characteristic. Its spectrum has been examined when the induction spark is passed through a tube containing it under an exhaustion of about 8 mm., and compared with that of nitrogen under similar circumstances. The spectrum is a very definite and characteristic one, and the lines differ in position from those of nitrogen. There are no flutings like those of nitrogen, and its general appearance is more like that of a metallic spectrum. The announcement made by Lord Rayleigh and Professor Ramsay was, however, only an informal one, and they at present decline to express any opinion as to whether the gas is a new element.

A SHORT paper was read by Mr. P. J. Hartog on the distinction between mixtures and compounds. The way in which the text-books usually deal with this is by stating that "the same compound always contains the same elements united in the same proportions," implying that this is not true of the same homogeneous mixtures. This statement is really a truism and not a law, and applies equally to mixtures and compounds. Mr. Hartog pointed out that the best experimental criterion for the purity of a chemical compound is afforded by the researches of Raoult, who has shown that any admixture invariably lowers its freezing-point and raises its boiling-point.

LORD KELVIN gave an account in Section A of some experiments on the electrification of air by the subtraction of water from it. A large U-tube was used, one branch being filled with pumice-stone soaked in sulphuric acid, and the other simply varnished inside and outside. By means of a platinum wire touching the pumice connection was made with a quadrant electrometer. A metal cylinder screened the tube from external influence. Air from an ordinary blow-pipe bellows was then steadily blown through the tube for an hour, and the electrometer showed a positive electrification rising gradually to about 9 volts. The passage of the air through the tube was thus shown to give positive electricity to the acid, while the dried air was sent away negatively electrified. No such effect was observed when the pumice was moistened with water instead of sulphuric acid.

ALL students of history will be glad to learn that Mr. S. R. Gardiner is continuing his work on the period of English history with which his name is now inseparably connected. The first volume of his *History of the Commonwealth and the Protectorate* was to be published by Messrs. Longmans in the autumn.

THE *Academy* announces the early appearance of a new English dictionary. Dr. Fennell, editor of the *Stanford Dictionary of Anglicised Words and Phrases*, has issued the prospectus of a National Dictionary of English Language and Literature, in three volumes of about 1,000 pages each, to be issued in monthly parts. It is intended to include all words and phrase-words found in English literature between 1360 A.D and the present day. The work is to be based on indexes of selected authors, including Chaucer, Caxton, Elyot, North, Phil. Holland, Bacon, Pope, Johnson, Burke, Thackeray, Macaulay, and Ruskin. At the same time, quotations from hundreds of other authors will be used, many thousands having already been collected, including many dated earlier than the

earliest given in any dictionary. Dates of authorship and exact references will be given.

The *Athenæum* states that Dr. Oliver Wendell Holmes is at present engaged in writing the story of his life.

Messrs. Cassell and Co. will shortly issue in serial form an entirely new and revised edition of Dr. Brewer's well-known *Dictionary of Phrase and Fable*. Professor Max Müller is preparing for the press a new edition, in four volumes, of his *Chips from a German Workshop*, which has long been out of print.

Mrs. Steel, it is said, is coming out to India in search of fresh material for fiction. Mr. Rudyard Kipling's new volume of ballads is not to appear till next year.

Death and resignation have during the last three years effected an extraordinary change in the philosophical chairs of the Scottish Universities. There are two philosophical professorships in each of the four Universities, and only Professor Calderwood of Edinburgh and Professor Knight of St. Andrews occupy the chairs they held in the beginning of 1891. Professor Campbell Fraser of Edinburgh has resigned and has been succeeded by Professor Andrew Seth of St. Andrews, Professor Edward Caird has become Master of Balliol College, Professor Minto of Aberdeen is dead, and now comes word of the resignation of Professor Fyfe of Aberdeen, and of the death of Professor Veitch of Glasgow. Professor Veitch was a distinguished pupil of Sir William Hamilton's, was afterwards his assistant, wrote his memoir, and was a steadfast supporter of the Hamiltonian philosophy. He will, however, probably be remembered not so much as a philosopher as an ardent lover of the Borders, with all their romance and poetry. His chief work was his *History and Poetry of the Scottish Border*, a new edition of which appeared two years ago.

Mr. Hall Caine's new novel *The Manxman*, which has been praised very highly by almost all critics, is meeting with an extraordinary sale. In one month from the date of publication almost 25,000 copies were sold, and a third reprint of 10,000 copies is now in hand.

From a table of the prices of novels from 1750 to 1860 given in *The Author* it seems that the habit of publishing novels at the price of thirty-one shillings and sixpence dates from the first quarter of this century

In the end of last century the average price for a single volume novel was three shillings, but with the rise in price of the three volume novel the price of a single volume rose to half-a-guinea. In the list given by *The Author* Sir Walter Scott's *Pirate*, published in 1822, is the first mentioned as having been published at a guinea and a half, and the first appearance of the six shilling novel seems to have been in 1861, when Messrs. Blackwood and Sons published *Silas Marner* at that price.

ACCORDING to some statistics recently published about the public libraries of America, the State of Massachusetts has no fewer than 212 free public libraries. These contain a total of 2,760,000 volumes, or 1,233 volumes for each 1,000 of the population. Several cities have received for free library proposes individual gifts of more than a million dollars. Chicago has received two of these, having been presented with £600,000 by Mr. John Crerar, and with £500,000 by Mr. W. N. Newberry.

RECENT PERIODICAL LITERATURE.

THE September number of the *Contemporary Review* opens with an article on the Korean question, by Mr. Henry Norman. Mr. Norman, as many of our readers know, has already given proof of his knowledge of the Far East; and he is at present engaged on a book that will embody the results of his travels and studies in that part of the world. His object in writing the present article was to show that at the time he wrote it British public opinion was being led on the wrong track with regard to the question of Korea. He first remarks that Korea seems a very poor place to fight for. Its people, he says, are plunged in the most miserable poverty of any people in the poverty-stricken East. From the king down to the lowest hanger-on of the palace the sole interest in life of the whole official class is to take from the labouring classes everything except what is absolutely necessary to the preservation of life. Consequently there is total stagnation of commerce in Korea. All attempts to develop the natural resources of the country have hitherto ended in utter failure; and had it not been for the Japanese Korea would still be the Hermit Kingdom, without a trace of trade or the possibility of development. The Korean navy consists of half a dozen 'admirals', who know nothing of ships since there are none for them to know. And the army is almost equally non-existent The only thing that has saved the country from being annexed by some Power is that too many Powers are interested in its independence.

Mr. Norman next goes on to speak of China, which he looks upon as a country destined to be the prey of the first armed comer. He thinks that nothing could happen, short of an advance upon Peking, which would make China declare war against a European power. China, he says, likes to play the rôle of sleeping leviathan, knowing well that were she moved to action her first step would destroy the illusion upon which her security rests. The 'awakening', of which the Marquis Tseng wrote a few years ago, has not yet according to Mr. Norman taken place; and the late Mr. Charles Pearson's picture of the future, in which China, having prepared herself by long training, should put forth her gigantic strength and overrun the world, is a prophecy based on no solid foundation of existing facts and tendencies. Japan, says Mr. Norman, is the only civilised country that has no illusions about

China. China, he says, is still in her Confucian savagery; and if what he says about Chinese administration, institutions, and modes of punishment is correct, there can be no doubt that the Celestial Empire is still in the condition of savagery.

Mr. Norman writes in a very different strain about Japan. In spite of all that has been written about the country, he says, Europe has not yet learned to take Japan seriously. England has at last, however, admitted that she has earned the right to take her place among the great civilised nations of the world. The Japanese, Mr. Norman says, are a martial and a proud race, with marvellous intelligence and untiring energy and enthusiasm. When Western civilisation was forced upon them at the cannon's mouth they were quick to perceive the material and intellectual superiorities of their unwelcome visitors, and they set themselves to adopt these as rapidly as possible. Since then they have advanced with great strides in two directions—in social organisation, learning, law, and political institutions on the one hand, and in military and naval strength on the other. As soon as Japanese statesmen realised what was meant by the comity of nations they desired to enter it, and their political ideal—to hold the balance of power in the Far East—was at once placed in view. China, as the enemy of Europe and of civilisation, is the enemy of Japan. and outside the Treaty Ports there is not a Chinaman in Japan. Japan believes that there is nothing either to be hoped or feared from China, and this belief, Mr. Norman thinks, Englishmen will probably share some day. The only power that Japan fears is Russia. Russia has given an assurance to China that she will not impair the integrity of Korea, but Japan believes that this assurance is not worth the paper on which it is written. And from commercial quite as much as from political considerations Japan is keenly concerned in what goes on in Korea. The greater part of the modern trade of Korea has been created by Japan and is in the hands of her merchants.

The present war, Mr. Norman says, is the last link in a perfectly straight chain of circumstances. This he shows by recounting the chief events that have occurred since Korea was opened to foreign intercourse in 1876. These undoubtedly go to show that Korea is incorrigible, and that up to the beginning of the present war Japan has acted with great moderation and with due regard to the interests of China. Whether she was well advised to plunge into the present war without making more prolonged attempts to gain her ends by peaceful means is another question. European diplomatists are generally of opinion that she was not well advised to do so. But in this connection, Mr. Norman says, it ought to be remembered that Japan knows China far better than foreigners do, and that she may have had information which is not in the hands of those who criticise her action. At any rate, he thinks, she has given abundant evidence of her right to take her fate in her own hands. "Japan, in spite of all her mistakes, stands for light and civilisation; her institutions are enlightened; her laws, drawn up by European jurists, are equal to the best we know, and they are justly administered; her punishments are humane; her scientific and sociological ideals are our own. China stands for darkness and savagery. Her science is ludicrous superstition, her law is barbarous, her punishments are awful, her politics are corruption, her ideals are isolation and stagnation."

Under the title of 'Lotus Eating and Opium Eating' Mr. Joseph G. Alexander replies to some of the statements made by Sir Lepel Griffin in the March number of the *Nineteenth Century*. Mr. Alexander attacks the official medical evidence given before the Opium Commission; and most people will admit, we believe, that many of the medical witnesses put forward by the Government made a very poor show indeed. It does not follow, however, that all that was said by this class of witnesses can be so easily disposed of as Mr. Alexander seems to think. The statement, for instance, that in malaria-stricken regions the effects of opium are bene-

ficial, is one that cannot be explained away. But Mr. Alexander shows himself altogether too anxious to discredit the evidence given on behalf of Government, and too ready to sit in judgment on those who gave it. He does not say in so many words that they are devoid of any moral sense, but, considering that many of them, at all events, are men of more than ordinary intelligence, it follows from the summary way in which he disposes of their evidence that he credits them with very little perception of the moral fitness of things. And the way in which he separates the sheep from the goats shows that he has no mean idea of his own fitness to act as judge. Officials who have spent their lives in India know very little of the wishes and wants of the people; but he, because he has spent a few months in the country and associated with mofussil missionaries and educated natives, has been able to learn the true sentiment of the Indian people. If he would spend a few years in India instead of a few months, he would probably speak with less confidence on this subject. And a man with a little less presumption than Mr. Alexander would hesitate before asserting that the language of Sir Dennis Fitzpatrick and other officials who expressed apprehension as to the consequences that would result from the suppression of the opium trade "only serves to show how devoid of practical wisdom some of the Anglo-Indian rulers are, and how completely they are out of touch with the people whom they govern."

In 'Theological Book-Keeping by Double Entry' the author of 'The Policy of the Pope' contrasts the liberty enjoyed by Catholics in England and the United States with the summary methods employed on the Continent in the case of those who dare to think for themselves. In England, he says, a Catholic like Professor Mivart is patiently borne with when he proclaims that there is some kind of happiness in hell, and the very worst that befalls him is that he is gently chidden, and his articles placed on the Index, while he is allowed to solace himself even for this light punishment by publicly expressing a doubt whether it was inflicted because the doctrine is heretical, or merely by reason of the unreasonable time chosen for the promulgation of it. On the Continent no such compromise would be tolerated for a moment. In the present article the author of the 'The Policy of the Pope' illustrates this use of double weights and measures by reference to the criticisms that have been passed by Catholics in England and on the Continent on his article on 'The Papal Encyclical and the Bible'. The article is a brilliant piece of writing, and intensifies our desire to know who the writer is.

Emma Marie Caillard contributes a very suggestive though not in all respects convincing article on 'Spirit and Matter'. The thesis she advances is that just as thought is essentially self-manifesting, so the life of spirit is essentially self-manifesting, and that as language is the utterance of the one, so matter is the utterance of the other.

Professor Goldwin Smith criticises Mr. Stead's recently published book, *If Christ came to Chicago.* No injustice can be done, he says, in classing this work with the literature of sensationalism. So much its very title indicates. By most of its readers, says Professor Goldwin Smith, it will have been bought, not with a view to social instruction or edification, but as a spicy revelation of the scandals of Chicago. It is hard upon a city, he says, to be represented by its sewers, yet this is the effect of Mr. Stead's picture. Much of the indictment is true, but much is wanting to the completeness of the representation. And whatever Chicago may be, says Professor Goldwin Smith, it cannot be taken as the type of the American character or commonwealth. It is unfair also, he adds, to take Chicago or any great city as a complete specimen of American life and character, or a trustworthy index of the probable destiny of the American commonwealth.

Mr. Andrew Carnegie compares the cost of living in Britain and in the United States; and arrives at a conclusion much more in favour of the States than we should have expected.

He goes so far as to affirm that a pound sterling in the new land, spent judiciously for the necessaries of life by the working man and his family, will to-day purchase more of these than in the old home of the race. The general impression, still lingering in Britain, that the cost of living is higher in the United States, Mr. Carnegie attributes to the fact that the American workman spends more than the British workman does. But this is chiefly because he earns more and therefore has more to spend.

Major Conder writes on 'Palestine Research', drawing attention to some of the chief results that have already been obtained as well as to certain valuable results that may be looked for from further research. Mr. H. F. B. Lynch concludes his paper on the Armenian question; Mr. Frederick Greenwood writes on 'The New Drift in Foreign Affairs'; Mr. James Eastwich describes some 'Possible Developments in Naval Armament'; and Mr. Henry W. Nevinson contributes an article entitled 'The Plea of Pan'.

Theology occupies a prominent place in the *Nineteenth Century* for September. Dr. Vance Smith continues the discussion raised by Mr. Gladstone on 'Heresy and Schism', by entering a plea on behalf of Unitarians. But a more important article is Mr. Gladstone's fresh contribution on 'True and False Conceptions of the Atonement', suggested by Mrs. Besant's Autobiography. Mrs. Besant would seem to have satisfied herself, when she was yet "a young lady not long out of our teens," that the doctrine of the Atonement was untenable. She failed to see how God could be just in "accepting a vicarious suffering from Christ, and a vicarious righteousness from the sinner." Let it be admitted that in thus stating the doctrine of the Atonement Mrs. Besant has the authority of many who regard themselves as the exponents and defenders of that doctrine. She may be only more logical than they when she insists that such a doctrine impugns the justice of God. Mr. Gladstone joins issue both with her and with them. He shows that this particular way of stating the doctrine of the Atonement is misleading because it is only half the truth. It presents only the forensic aspect of the case, and the ethical not at all. "The pretexts," says Mr. Gladstone, "for impugning the divine character in connection with the redemption of man are artificially constructed by detaching the vicarious efficacy of the sufferings of our Lord from moral consequences, *wrought out* in those who obtain the application of His redeeming power by incorporation into His Church or Body. Take away this unnatural severance, and the objections fall to the ground." We open the door to imputations on the righteousness of God when we allow ourselves to think of appropriating the virtue of the vicarious sufferings of Christ apart from the moral consequences which must appear in ourselves. Pardon must not even for a moment be severed from "a moral process of renovation." The beginning of this "moral process of renovation" the Westminister Divines spoke of as 'repentance unto life', but Mr. Gladstone describes it thus:—

"When the centre of man's being is effectually reached, and the inmost spring of action, which had wrought for evil, now turns to goodness and to God as its source, the taint of former sin, the force of evil bias, is not at once, nor perhaps for a long and weary time, effectually removed. The man remains sinful except in his intention for the future. What is this intention required to be in order to bring it within the saving grace of the Gospel? Not merely a weak, not merely even a strong, remorse. Not a mere velleity of good, however that velleity be free from the taint of conscious insincerity at the moment. No, it must be the sovereign faculty of will truly (but whether permanently or not is a question only collateral to the present inquiry) turned to God, and actually and supremely operative upon the workings of the whole man; for if there be a reserve, if the heart will not part with some cherished corruption, if like the young man in the Gospel it will not separate from all that separates from Christ, the remedial process is intercepted, the avenging record is not blotted out, there is no pardon, no justification, no capable subject upon which the blessing can descend."

With regard to the vicarious character of Christ's sufferings, Mr. Gladstone shows that strictly speaking there is here no innovation in God's scheme of government. We are perfectly familiar with the phenomenon, in the natural and social order of the world, that the good, at the expense of pain endured by them, procure benefits for the unworthy.

Apart from the argument, which rescues the doctrine of the Atonement from the low and vulgar level to which Mrs. Besant would drag it down, there are in the article many passages of beauty. Here is one :—

"The philosophy of the Incarnation is, indeed, a great and indestructible philosophy. It was said that Socrates plucked wisdom down from Heaven. The Incarnation brought righteousness out of the regions of cold abstractions, clothed it in flesh and blood, opened for it the shortest and broadest way to all our sympathies, gave it the firmest command over the springs of human action, by incorporating it in a person, and making it, as has been beautifully said, liable to love."

Mr. M. E. Sadler and Mrs. James Stuart defend the scheme of University Examination Lectures, which has been attacked by Mr. Charles Whibley. It is no doubt easy to sneer at University Extension, which now makes accessible to all the knowledge hitherto confined to University towns; but the testimony of those who have taken an active part in carrying out the scheme and who at the same time are fully acquainted with the more proper work of the Universities, cannot be lightly set aside. Mr. Sadler and Mrs. Stuart seem to meet successfully all the objections urged by Mr. Whibley.

Mr. Edmund Spearman rejoices that the Departmental Committee appointed to inquire into the best means of identifying habitual criminals has reported in favour of the Bertillon anthropometric system. By this system a register is kept of the following measurements in the case of every criminal who passes through the hands of the police :—full height, height when sitting, length and breadth of the skull, length of middle and little fingers of left hand, length of left forearm and foot, full stretch of the arms, and length and width of right ear. These measurements, together with the colour of the hair and eyes, birthmarks and scars, will, it is believed, secure the identity of anyone known to the police.

The Hadramut is a part of South Arabia with which few Westerns are familiar. The difficulties of travel in this inhospitable region are dwelt on in an interesting way by Mr. Theodore Bent, who along with his wife made a journey through it last December. In an article on 'The Gold Question' Mr. J. P. Heseltine seeks to show that monometallism is a new creed dating from 1873; that the leaders or exponents of the monometallic creed are, though influential, very few in number; that with one exception, *viz.*, that of Mr. Bertram Currie, none of them has had practical experience of business; that only three of them, Mr. Giffen, Mr. Macleod, and Mr. Lloyd, have published their views; and that the disregard of the silver standard by England, France, Germany, and America has been to the great disadvantage of these countries.

The *Fortnightly Review* for September opens with 'Some Anarchist Portraits' by Mr. Charles Malato. "I am an anarchist," says the writer, and proceeds to define the scope of his paper as being "to remove some popular misconceptions regarding the true meaning of the word 'anarchist', by giving some account of the anarchists who have lately been attracting the attention of Europe." Anarchism is the creed of those who believe that the present organisation of society is a tyranny, and that like tyrannies in the past it must be overthrown by force. Its adherents are as far removed as possible from the vulgar conception of them as brutal miscreants who take a savage delight in wrecking human happiness. They are men of character, of sentiment, of intellect; men aflame with the passion of humanity, opening with their lives a breach in the present social order through which coming generations are destined to advance to victory. Ravachol, Vaillant, Henry, Caserio—such were these. That they were men who

with a certain nobility of soul sacrificed their lives for the sake of what they believed to be the cause of humanity, we shall, if we accept Mr. Malato's account of them, believe. But that they were men fitted to inspire confidence and enthusiasm, that we cannot believe. Nervousness and rage appear much more conspicuous in their composition than strength and wisdom,—by Mr. Malato's own showing.

The next article is by Dr. Karl Pearson. It is entitled 'Politics and Science', and is a somewhat curious protest against the tone and supposed motive of Lord Salisbury's Presidential Address before the British Association. Dr. Pearson is alarmed at the recrudescence of religious sentiment in England. He sees (and his disgust at the sight is unfeigned) that the belief in the presence and operation of creative intelligence and redeeming love in the world has been by no means erased in the minds of men by the deluge of scientific truth that has been pouring through them for the last fifty years. In fact the belief seems stronger than ever. Holding up its head in presence of all the results of science, it claims that its authority has not been touched. Such ingrained bigotry is disappointing. It is indeed a standing menace to science. But what shall we say when the Marquis of Salisbury—leader of the great Conservative party in England —comes forward, and, speaking in the name of British science, assures the new bigotry that science acknowledges its right? Mr. Balfour, too (note the deep-seated plot,—Mr. Balfour, Lord Salisbury's able lieutenant), has he not been discoursing recently on the insufficiency of natural science to supply a basis of ethics? Self-seeking politicians, enthusiastic bigots—how shall science stand before them? There were need at least of unanimity in the camp. But—the unkindest cut of all—Lord Salisbury's address is hailed as exhibiting "the spirit of the student, the spirit of the man of science," by the one man who, if any, is entitled to speak in the name of British science, by Lord Kelvin. The prospects of science are deplorable. The old tragedy will be re-enacted. The Humanists will fall before the Reformers, and statesmen will reap their advantage. Such seems to be the gist of the first few pages of Dr. Pearson's article. The latter part of it is more worthy reading. So far as Dr. Pearson contends that the recognition of finality in nature must not be allowed to act as a bar to the scientific investigation of causes, we heartily go with him. Whether mechanism and finality are contradictory conceptions—that is the real question; and it is a question which Dr. Karl Pearson does not touch.

The next article is by Mr. Lionel Johnson,—a delicate appreciation of the work of the late Mr. Walter Pater. Then follow 'Oxford *v.* Yale', by Mr. W. H. Grenfell; 'The Naval Manœuvres', by Nauticus; 'A Journey to the Sacred Mountain in China', by Mr. A. H. Savage-Landor; 'The Rajahs of Sarawak', by Mr. Hugues Le Roux; 'Imaginative Currency Statistics', by Mr. J. Barr Robertson; 'Shakespeare and Racine', by Mr. Paul Verlaine. In the next article, 'Professor Drummond's Discovery', by Mrs. Lynn Linton, Dr. Karl Pearson finds a notable ally in his crusade against "the new bigotry." Not having read Professor Drummond's new book we are unable to say whether the charges of plagiarism and sentimentality thrown at him by his redoutable antagonist are deserved or not. The book has been so generally received with suspicion that we are inclined to believe that they are not altogether groundless. But certain we are that we should never admit them on the testimony of such an obviously incompetent critic as Mrs. Lynn Linton. It may be that Professor Drummond has distorted science in the interests of religion, and that he has done injustice to men of science in his own interest, but we do not think that Mrs. Lynn Linton is the proper person to cast stones at him. An article by Mr. Frederic Harrison on 'The Municipal Museums of Paris' and 'Correspondence' close the number.